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Mrs Howard Galton
From Drusilla to
In remembrance of Decr 11th
to
Mr Cameron Galton

PALINGENESIA.

Romans VIII.
18 — 25.

PALINGENESIA.

the

WORLD TO COME.

Ὦ μακάριος ἐκεῖνον ὃς ἐς χρόνον ἔσσεται ἀνήρ.

Paris,

PRINTED BY FIRMIN DIDOT,

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To
The Reader.

The design of this didactic Essay is to elucidate the scriptural doctrine of the World and Age to come by the parallels of Scripture.

The test of orthodoxy is the Bible, and the Bible only the Religion of Protestants, of which the Reign of the Saints with Christ on earth is rather a collateral than a fundamental tenet as uniformly received and held by the primitive Holy Catholic and Apostolic Church, to which such distinction was unknown.

As secular advancement corrupted the simplicity of the spiritual character, a supremacy of man's invention was substituted for the sovereignty of Christ.

The expectation of his personal appearance and kingdom upon earth, however discredited by carnal abuse, is founded on the positive declarations, and

confirmed by the concurrent evidence and consistent analogy of Holy Writ, the connection of that subject, in its scriptural relation, with the World to come delivers all who thus maintain it from the imputation of secular designs.

A state of universal ascendancy and of entire union, a personal appearance of the Saviour, a judgment and a kingdom to come, are expectations common to all who make a profession of the Christian faith: the only difference betwen believers consists in their distinction or coincidence as to time and place. A point of such eventful issue cannot be a matter of indifference to any sincere enquirer into the things which accompany if not absolutely essential to salvation.

A mature and dispassionate consideration of opinions erroneously conceived, injudiciously protruded, or too confidently maintained on either side of the question, may be instrumental, under the divine blessing to the apprehension and acknowledgment of Truth.

The result of such enquiry, as far as the

Author is concerned, is to be found in the following Pages, the conclusions therein set forth, will be as readily retracted as they are conscientiously entertained, as far, and as soon, as they shall be proved to be either defective or redundant according to the standard and balance of the sanctuary. As different opinions are entertained concerning the expediency of promulgating such doctrines, the Author is contented to leave his justification in that respect to the following

IMPRIMATUR.

"No heart can worthily think on these things; nevertheless, frail and sinners as we are, yet whensoever or by whomsoever any Divine Truths *are apprehended with full conviction on the mind and are of such a nature as to have any tendency to illustrate what is written in the Holy Scriptures, or to induce men to bestow more attention upon the words contained therein, they ought not to be concealed, however unworthy the instrument or means of their communication may be."*

May 7, 1824.

Sonnet.

Eternal Truth! beneath thy mystic vail
No longer be conceal'd — but coming forth
In all simplicity and naked worth,
O'er doubt and infidelity prevail!

To Thee, for Thou wouldst scorn the servile bribe
Of prejudice, or fond opinion, blind
To the grand destiny of human kind:
To Thee, our humble tribute we inscribe!

And thou wilt smile acceptance — little need
To ask in recompense the World's applause:
If this our argument shall plead thy cause
In righteousness and judgment: ample meed

If *One*, by love of this World prone to stray
Be kept in Wisdom's undefiled Way.

Postscript.

As some apology may be deemed requisite for the addition of an appendix in a work of this description, it may be sufficient to observe that the seven books were printed and ready for publication early in May; when the decease of the celebrated character alluded to in pages 238 239 was announced. That event, as appeared on comparison of dates, took place precisely at the time when those lines were written, and suggested the addition of No. 4.

The delay of the press afforded occasion for the introduction of No. 1 & 2; without which, the line of parabolical illustration, and the history of Israel, so closely connected with the subject of this Essay, would have remained comparatively incomplete. The Author was therefore unwilling to leave them to the casualties of a second edition, of which, in the estimation of the public, this work might be deemed altogether unworthy.

PALINGENESIA.

BOOK I.

PALINGENESIA.

BOOK I.

Argument.

Introduction.—World to come.—Definition of the term. — This world unlike it. — The Regeneration. — Identified with the kingdom of Christ and his Saints. — Offices of Christ. — That of prophet fulfill'd.—Acknowledg'd by some of old as king.—Philip.—Nathaniel.—Christ, *a priest on a throne.*—Type of Melchisedec.—Blindness of the Jews. — Testimony of Christ to Pilate.—To Caiaphas.—Parable of the noblemen.—Prognostics of the kingdom of God. — Vials of the Apocalypse applied to past and passing events. — Roman and Turkish empires. — Expectation of believers on earth and of saints in heaven.

Palingenesia.

BOOK I.

Enough of past and present, things of time
And sense, the work of Nature and the wreck
Sages and Saints have taught; one theme remains
Unnotic'd, or by disquisition vain
Diverted from its import, end, and use;
« The world to come »! Not that invisible
And intermediate state hereafter, call'd
Hades or Paradise, appointed sphere
Of disembodied souls, in æther pure

Discursive; or confin'd in Limbo pool,
Not that ulterior final destiny
Celestial glory, everlasting fire
Coincident, and called the second death,
When the white throne is seen, and he thereon
Sitting in judgment, from whose face the earth
And heaven fled away—no more are found,
When dead both small and great before the throne
Are judg'd according to their works, and book
Of life is open'd, all not written there
And whom the Sea delivers up, cast down
With Death and Hell into the Lake of Fire,
Not such *the world to come,* nor other state
Of promis'd consummation, when fulfill'd
The Mediator's office, Christ himself
Is subjected to him, who put all things
Under his feet, till God be *all in all;*
But a regenerate estate on earth
Call'd, Restitution, fullness of the times,
And recapitulation of all things,

Angels and men and ages, works and worlds.
In ONE their Author, first and final cause
Of whom are all, and by whom all upheld,
In him consist their origin and end!

Thus are THREE WORLDS, by certain interval,
In holy writ distinguish'd—Peter speaks
Concerning the last day, admonishing
All christians to be mindful of the word
Spoken by holy prophets—He reproves
A negligent and blind indifference
To this great argument, that comprehends
The ternal subdivision of all time,
And parallel vicissitude sustain'd
By this terraqueous orb, and elements
Attemper'd to such purpose, by his word
And predetermin'd counsel, who ordain'd
« *The Heavens and the Earth* » which were of old
And overflow'd by water perished.
Those *which are now* unto the Judgment Day

Kept in reserve, and *then* to pass away
In fervent heat dissolved, that *new Earth*,
New Heavens may succeed—the WORLD TO COME,
Whereby, if meaning be to words assign'd
Legitimate, if holy men of old
By inspiration dictated, what time
And history, those true interpreters,
Confirm abundantly, and thus withdraw
The vail cast o'er the mystery of God!
If Paul the chief apostle did not write
To darken what in Scripture else were plain,
« The World to come whereof we speak », in terms
Grammatical and clearly understood,
Meaneth *an habitable earth* :—wherein
When this our habitation shall put on
Her beauteous *ornament*, and comely form;
Justice and righteousness shall ever dwell.
Not in subjection put, as this our state
To ministering angels; but to one
Made lower for a little time than they,

That He, who tasted death for every man,
With honour and with glory crown'd, might see
All in subjection plac'd beneath his feet!
Whose throne is everlasting, and his sway
A righteous sceptre. What hath *this world* seen
Of such a kingdom? wherein mad misrule,
Rebellion, anarchy, distrust of man,
And deference to none accounted God,
Declare *this present evil world,* the time
Wherein the Dragon to the Beast assigns
His seat and his authority; till He,
Jesus, appointed heir, who is set down
At the right hand of Majesty on high,
Will leave his habitation, and receive
Honour of them who once esteem'd him not,
And hid their faces from him, as a man
Acquainted with calamity and grief;
When they who follow'd him on earth, and shar'd
His sufferings, will share his triumph too,
And reign with him on earth; when he shall sit

In THE REGENERATION of the world,
As Son of Man upon his glorious throne;
His twelve apostles also shall bear rule,
Each on a throne o'er one of the twelve tribes
Of Israel, then restor'd. As he o'ercame
And enter'd into glory—so shall they
Be glorified together with their Lord,
Who overcome by faith. He sitteth down
According to his birthright, on the throne
Of his Eternal Father; so shall they
Sit upon *that*, appointed unto them,
Throne of the Son! The first begotten, brought
Again a second time into the world;
When all the angels ministering now
Unto the heirs of God, joint heirs of Christ's
Inheritance—with one accord shall serve
And worship him by whom *the worlds* were made;
Age after age ordained to unfold
His sev'ral office—Prophet, Priest and KING!

What was the promise once to Israel made
By Moses? 'ere from Pisgah's top he view'd
The glorious and the Holy Land, the seat
And centre of Messiah's destin'd reign,
Then occupied by Satan's heathen crew,
Wizards and diviners, necromancers,
Prognosticators, time observing seers,
Familiar spirits, base, unnatural,
Possessing those who caus'd their flesh and blood,
Their sons and daughters to pass through the fire
To Moloch, and perform'd as sacred rites,
Abominations hateful to the Lord,
The God of Abrah'm, Isaac, Israel,
Bringing destruction upon Canaan,
And mercy to his people thus forewarn'd.

« The Lord thy God shall raise up unto thee
A prophet of thy brethren; in his mouth
My word shall speak, and utter unto them
All he shall be commanded; but the soul

That shall refuse to hearken to his words
In my name spoken, I will require it—
That soul shall be cut off from Israel!

Accomplish'd promise! When the time fulfill'd
Under Mosaic cov'nant, to observe
Its precepts, and perform obedience due,
Redeeming those who groan'd beneath its weight
Intolerable:—God sent forth his Son,
Seed of the Woman, and of woman made,
Baptis'd of John in Jordan! When the dove
Descending and abiding on his head,
Bare record to the Son and Lamb of God,
Whom Philip found and follow'd, as the Christ
Announc'd by Moses in the law, of whom
The spirit by the prophets often spake;
Ancient and child of days! Immanuel!
The Son and Lord of David, root and branch
Of Jesse's royal stem—upon his throne,
Upon his kingdom to establish it

With judgment and with justice—and his name
Wonderful! Counsellor! The mighty God!
The everlasting Father—rather call'd
FATHER OF AGE TO COME, whose shoulders bear
The government; though for a certain time,
If need there be, from Judah's regal tribe
The sceptre should depart, and Shiloh come
Without a lawgiver between his feet,
Son of the Carpenter, in low estate,
The son of Joseph, call'd a Nazarene!
Yet such the beams of majesty divine,
All glorious in this Prophet's visage shone,
So full of grace and truth;—that even then,
When regal stole and sceptre he had none;
Such was Nathaniel's homage:—« Son of God
Thou art THE KING OF ISRAEL! » O! when
Did that believing guileless Israelite
E'er see the heavens open'd and the host
Of Mahanaim, on the Son of Man,
Ascending and descending? Was it then,

When in the hall of Cæsar's government;
The soldiers platted him a crown of thorns,
And put it on his head; with scarlet robe
And reed, in mockery of royal state
Investing him; and smiting on his head—
Strange salutation! bending prostrate knees,
Did spit upon their own acknowledg'd king
Thus unadvisedly? or will it be
When, in the chariot of Ammi-Nadib,
On shoulders of his willing people borne,
With all his holy Angels, all his Saints
His wheels as burning fire, his throne a flame?
Ten thousand times ten thousand shall at once
Stand in his presence—waiting to receive
The greatness of the kingdom— under which
All people, nations, languages, shall serve:
A kingdom never more to pass away
Like that of Asshur, Medo Persian sway
Or Macedonian, or that Roman still
Compounded of its fragments, iron, clay,

And tottering towards its destin'd fall
For fall it surely must, and shortly may,
Though propp'd by priestly, by imperial pow'r!
When Christ the king of kings and lord of lords
PRINCE OF THE KINGS OF EARTH! in heav'n high priest
Of that true sanctuary God hath pitch'd,
Who needeth no vicegerent of his realm,
No vicar of his office here below,
Shall take his kingdom to himself: THE BRANCH
That shall grow up out of his place, and build
The temple of the Lord, the glory bear,
And sit and rule in sacerdotal state,
A PRIEST UPON HIS THRONE. As once his type
Melchisedec, the priest of God most high,
Made like unto his only Son, for He
Nor father had, nor mother, or descent
Original, or end: — abiding still
A Priest continual of Salem king!
How great was he to whom the patriarch
Returning from the slaughter of the kings

In tribute paid the tenth of all his spoil,
The costly wealth of Canaan! greater he
To whom the patriarch's posterity,
When made the battle axe and goodly horse,
When Judah shall be bent as God's own bow
And fill'd with Ephraim; when all the tribes
As arrows in the quiver of his hand,
Shall dart his vengeance on a world in arms;
Greater, far greater he— who shall receive
The homage of his ancient people: sprung
Not from the tribe of Levi, but from that
Wherein no mention of a priesthood made
Declares its Lion shall hereafter rise,
Not after Aaron's order changeable;
But in Melchisedec's similitude
A consecrated priest for evermore,
Roaring in legal thunder on the heads
Of those infatuate, the rebel race
Who once rejected him, the Lamb of God
Slain on their altar; and refused to have

This man to be their sov'reign— calling down
His blood upon their children and themselves,
And choosing to have none but Cæsar king!

O! choice most strange, infatuate and blind!
In that distinguish'd and peculiar race,
Favour'd of heav'n so highly— to receive
At God's own mouth a legislative code,
Tables of stone on either side engrav'd,
Those lively oracles! with autograph
Of his own finger canonis'd— cast down
In wrath by Moses, and demolished
Before the molten image made of gold
Aaron's idolatry!— again renew'd!
On similar but hewn entablature
Written in mercy— and republished
Under an holy, pure THEOCRACY,
The Lord their lawgiver, and judge, and king;
With promise that in aftertime, a seed
Of David's house and lineage should arise,

Establishing his kingdom evermore.
Thus spake the Lord to David— and confirm'd
The promise with an oath; that of his heirs
According to the flesh, he would raise up
To sit upon his throne, the true belov'd;
And thus by Gabriel to Mary sent,
'Ere yet she had conceiv'd her firstborn son;
« He shall be great, and this shall be his name;
Son of the Highest. Over Jacob's house
His reign shall be for ever;— he shall sit
And rule upon his father David's throne,
And of his kingdom there shall be no end. »

Such was the prophecy,— and such *the truth*
Attested afterwards by Christ himself,
When Pilate ask'd, what is it? « For this cause
« I came into the world, and to this end
« Was born in time, that I might witness bear
« Unto the truth;— thou say'st I am a king;
« Yet not from hence my kingdom, of this world,

« Else would my servants fight, that I might be
« Deliver'd from the Jews. » On hearing this
Forth went the Roman Governor— and wrote
A superscription for the Saviour's cross,
KING OF THE JEWS; and to the people said,
« Behold your king! » in triple tongue display'd
To testify more amply to the truth.
This title read the Jews — and would have chang'd
The solemn declaration thus inscrib'd,
For one of false, usurp'd authority;
But written, it remain'd unalter'd there:
And that, which in the manger was assign'd
By wise and learned Magi from the East,
Unto the Babe of Beth'lem newly born,
In David's ancient city (not the least
Among thy princes, Judah! for of thee
The governor came forth who yet shall rule
His people Israel) that title still
Not on a cross, but by a crown display'd,
The chief priests who renounc'd it shall behold,

When Caiaphas, if Christ did not blaspheme,
Shall see the Son of Man—no more condemn'd
Guilty of death— but as the Lord of life!
No more with accusation falsely charg'd,
But judging quick and dead; not standing then
Before a judgment seat, but sitting down
At the right hand of power— one should die,
So deem'd expedient that High Priest himself,
Lest all the nation perish— is it not
Expedient likewise, if the prophecy
(The last the Spirit spake to Israel)
Be wholly, not in part alone reveal'd:
That he who died, and is alive, and hath
The keys of death, and liveth evermore,
Should gather into one not only those
Of whom according to the flesh he came,
But all the children and elect of God
Scatter'd abroad? Yes verily— the Sun
Shall darken'd be; the Moon not give her light,
The Stars of Heav'n shall fall, the pow'rs therein

Be shaken;— and the Son of Man be seen
So coming in like manner as he once
Was seen ascending up to Heav'n— what time
A cloud received him from sight of man,
When he was taken up, expected then
To have restor'd the kingdom. Forty days
Of his apostles seen, he spake to them
Of things pertaining to it, when they thought
It should appear immediately; for they
Knew not, or misapplied the parable
Concerning one of such exalted birth
That none can trace his origin; who went
To a far distant country, to receive
A kingdom for himself, by special grant
Appointed, which he should return and take,
Over his servants whom he left behind
With care of all his goods, and merchandise.
Some hating him without a cause sent forth
A most untimely message after him,
And in their abject treachery, 'ere yet

He was set up as sovereign, refus'd
To have him for their king; renouncing thus
Their due allegiance; but it came to pass
Having receiv'd the kingdom, he return'd
And set in order all things;— unto them
Who by continuance in doing well
Improv'd their talents, ample recompense
According to their merit he bestow'd,
And gave them rule o'er cities;— but from them
Who though they knew he was a man austere
And would exact a rigorous account,
Yet were neglectful to improve their gifts,
And hid them out of sight— he took away
That which he once entrusted to their use,
And gave it to the faithful, when as Lord,
He came, and found them occupied for him.
O! blessed occupation! to prepare
In this world's wilderness, the king's highway;
Who when he shall return unto the place
Of his own feet, and make it glorious;

Mighty to save— he shall bring forth and slay
Those who would never have his kingdom come
Or his will done on earth. Behold! He comes
Riding on cherubim and seraphim,
And every eye shall see him, and all they
That pierced, or still pierce his precious side,
Not with a spear, but with a specious doubt
Of his divinity— beneath his cross,
Wagging their heads, and railing at his right
As king of Israel— all such shall wail
Because of him. He cometh from his place
To punish their iniquity! No more
A sacrifice; but as a Royal Priest,
Girt with a golden girdle! Head and hair
White as the snow; his eyes a flame of fire,
And feet of burnish'd brass; his voice, the sound
Of many waters, as a two-edg'd sword,
And as the sun his countenance! his hand
Holding the seven stars, he sendeth forth
As angels of his churches, also seven—

Denoting their perfection, when complete
The numbers of the seal'd of all the tribes
Of ancient Israel, and all th' elect,
The palm bearing and white rob'd multitude
Of those unnumber'd! Before time ordain'd
To stand before his throne, who there appear
Gather'd together: all that are in him
From the four winds (restrained in their course
To give them access) from the uttermost
Of Earth and Heav'n. As the leaves of spring
Shoot forth and shew that summer is at hand:
So ye when these acknowledg'd signs appear
In Sun and Moon, and Stars, and upon Earth
Distress of nations with perplexity;
The multitudinous and roaring sea
Of kingdom against kingdom rising up,
Wave upon wave tumultuous: famine, plague,
And pestilence; in divers parts at once
Commotions such as Earth hath never known,
So many and so great, when hearts of men

Shall fail, and be appall'd with fearful dread
Of things to come on earth: when these ye see,
When above all, according to the parable,
Designating that barren fruitless church,
In figure once denounc'd at Bethany;
When that mysterious figtree shall put forth
Its tender leaves, while yet the branch is green;
As ye would judge and know by certain proof
That summer is at hand, so surely judge
God's kingdom nigh— and will it tarry long
Or can we deem it distant? having seen
And suffer'd the convulsions that distract
This world degenerate? The wrath of God
Is pouring out its vials: hath not one
Produc'd a noisome and a grievous sore
On those idolatrous who bear the mark
Of Roman image? and hath not the sea
Of nations and its rivers roll'd with blood
Which they have drunk of in their turn, who shed
The blood of saints and prophets? Hath not God

In righteous judgment thus aveng'd their cause?
And where is now that Sun, whose beams of late
Scorch'd men with fire and with terrific plagues,
And caus'd them to blaspheme the name of God,
Repenting not to give him glory? Where?
Extinguish'd with his system— Fallen down
Like Lucifer from Heaven; for the cup
Of vengeance hath discharg'd its baneful dregs
Upon his throne and kingdom, overwhelm'd
With darkness, and his people gnaw their tongues
By reason of their pain impenitent;
And leagu'd with unclean spirits issue forth
To gather all the wicked of the world
For impious but unequal warfare wag'd
Against th' Almighty, and his armed host
At Armageddon; as a thief by night
Behold he cometh; while the kings of earth
And ancient dukes of Edom, all the world
Once tax'd by Cæsar at the Saviour's birth
Sleep in security, and think to build

And fortify those places desolate,
Impoverish'd, and wasted as they are
By dragons of the wilderness. Build on
Ye that neglect the head and corner stone,
And use untemper'd mortar; be the house
Mohammedan or Papal; be the stream
Mystic or mere Euphrates; that must fall,
And this be dried up. — Be magnified
O Lord! as thou hast said of old thou wilt
Not from the border of all wickedness, and land
Of indignation, but from land of hope
And promise, by thine holy prophets nam'd
Border of Israel; defin'd of old
By those twin ancient boundaries prescrib'd,
Nile and Euphrates, wherein heretofore
As on a theatre, the sacred scene,
The drama of all Providence and time
Hath been transacted! On the banks of one
Stood the first man, upright, intelligent,
Made in his Maker's image, and thus called

The Son of God — from Nile's o'erflowing bed
When Israel was young, and yet a child,
According to the prophecy, that said,
« I call'd my Son from Egypt, » he came forth
The prophet like to Moses, saved there
By water in his ark of ozier made,
And steer'd by Providence to destin'd creek,
Like that of Gopher to the mountain top,
Armenian Ararat, in each preserv'd
Household and hope of faith! these rivers twain
Embrace the compass of two mysteries,
Iniquity and godliness; where stood
The tree of knowledge, there, in after time
Rose up confusion; where the mystic wife
Consummated her pure and holy rite,
There did the harlot mother choose the place
Of her abominations, sending forth
A fruitful progeny o'er all the world.
Where light first dwelt in Goshen, darkness there
Set up her sable tent; oblivion's pall

And curtain'd indolence o'ershadowing
The cradle of all science; where the step
Of christian traveller delights to tread
In track of Jethro's son to Sinai's top
There is he follow'd by the camel train
Of the false Prophet, fixing his abode
Where God proclaim'd his law, in wilderness
Of rocky Araby, thence sending forth
His tribes tumultuous, the bastard race
Of Hagar, to lay waste and occupy
The desolated land of Canaan
Promised to child of Sarah! Yet again
Shall Eden blossom, and Assyria be
The work of God's own hand, and blessings fall
On Egypt; when the Lord shall thither send,
And thence bring forth a great Deliverer,
A Saviour from oppression. He shall smite
Egypt, and heal it; and his mighty rod
Shall utterly dry up the sev'n fold stream,
As Jordan heretofore to pave a way,

And highway for his ransom'd, passing o'er:
While from Euphrates other Magi come,
As tributary suppliants of old;
The remnant of his people left therein
Haste from Assyria; kings of eastern clime
Hearing the sound of trumpet, and the shout
As of a king among them! Even now
The vial floweth fast, the mystic stream
Fails at its source, or thitherward recedes.
Such drought hath stemm'd the torrent; such a fear
Seiz'd on those horsemen, loosed once to slay
By fire and smoke and brimstone, having heads
Like to the brinded lion; mouths of flame
And tails of serpent sting; innocuous now
And coiled in the dust, afraid to move
Out of their holes and corners. Nature speaks
In subterraneous hollow groaning, heard
From Euphrate to Aleppo, and thence on
To Antioch, where first the christian name
Was heard, a monitory mighty voice

Addresseth that imperious power sublime
Eager to seize occasion and go forth
With fury, to destroy, and utterly
Take it away; but he who sped his flight
From Mecca, that highminded wilful king
Prophet and priest, usurping thus at once
The triple character and office held
By Christ alone, as over all the head:
He cometh to his end, and none shall help,
Or save, or hinder him. His wither'd arm
Hath touch'd the ark of God, and he himself
Like Dagon falls before it. Wait a while,
A very little while, and Lebanon
Laid waste before his scymitar, shall be
A fruitful field, wherein the pruning hook
Instead of sword shall dress the loaded vine.
Already fear hath seiz'd him, languid sloth
And treachery, and wanton blandishment
And canker of corruption and misrule
Enervate all his energies! the bow

Once drawn with vigour by Crusaders arm
In camp of Saladin: remains unstrung
Or bent in pastime to beguile the toil
Of Eastern luxury — The soft divan
Instead of saddle is the Sultans seat
Fann'd by the perfum'd gale, and sooth'd by voice
Of venal adulation offer'd up
As at the shrine of Deity — at gate
Whence sallied with his Crescent-banner'd host
The martial Achmet on his Arab steed
Richly caparison'd and pacing on
Foremost of sandal'd soldiery to join
The doubtful enterprise of distant war:
There wait the jealous janissary tribe
Marshall'd in servile order to surround
The curtain'd palanquin, whereon enthron'd
Rides their Grand Seignior on the backs of men
Bow'd down in base submission to his will
Who doth according to it, deems himself
Disposer of event and circumstance

A very God in counsel, Lord of earth
And trident bearer of the subject sea
From Bosphorus to Delta — mean time clouds
Out of the North collected, threaten storms
Of dark and dubious import — Eagles thence
With double crowned crests come soaring on
To fix their talons in the morbid limbs
Of his distemper'd carcass — rebel sands
From Lybia roll with menacing aspect
About to overwhelm his dynasty
With Syroc hurricane of sword and spear
Rushing on wild adventure — haughty Peers
Of foreign Pachalics from Acre's wall
To Macedonian confine, from the shore
Of that unhospitable sea misnam'd
The Euxine, to Illyrian skirt and coast
Of Adriatic, meditate revolt
And only wait occasion — Sparta's sons
Have claim'd their fathers freedom, Egypt soon
Will serve another Pharaoh, as in time

Of former famine, laying up in store
Provision, not for sustenance in peace
But warlike preparation — overrul'd
As doubtless such precaution will, by ways
Unscarchable, promoting the great end
Of Israel's deliverance — for such
As in old time it was, it yet will be
With sighs and wonders out of Egypt wrought!

Nor land of promise only — all the world
And works of nature and creation groan
In universal travail until now
And bondage of corruption; waiting yet
Future deliverance, and curse revok'd:

They that e'en now experience in themselves
The working of the spirit, and bring forth
Its fruits in patience, having earnest paid,
Expect their full, complete inheritance,
Their glorious liberty as sons of God.

The Soul is now deliver'd, and awaits
With eager expectation for the time
Of bodily redemption, other part
Of that adoption equally bestow'd
On all God's family. The great Firstborn,
« The first begotten from the dead » who rose
First of his brethren, hath begotten them
Unto a lively hope, confirm'd in part
When many bodies of the saints arose
After his resurrection! Hear the song
Of the redeemed out of every tongue,
Kindred and people, who before the lamb
Fall down and worship, having harps of gold
And vials full of odours — prayer and praise!

« Take thou the book, for worthy only thou
« To open it, and loose the seals thereof,
« For thou wast slain, and hast redeemed us
« By thine own blood, and made us *kings and priests*
« Unto our God, *and we on earth shall reign!* »

PALINGENESIA.

BOOK II.

Argument.

Invocation. — Satan not yet bound. — His peculiar enmity to the personal reign of Christ on earth. — Author of unbelief concerning it. — This doctrine set forth in the parables. — Character and treatment of those who hold it. — First advent of Christ. — Acknowledgment of the kingdom of David at Jerusalem. — Adonijah. — Bathsheba. — Typical of other circumstances. — Effect of the outpouring of the spirit on the Jews. — Repentance. — Consequences of the advent. — Takes place in the time of harvest. — Signs of its approach. — Vintage identified with judgments on Roman state and church. — Davidical kingdom established.

Palingenesia.

BOOK II.

Hail! mighty angel! whose extended hand
Holdeth the key of Hades! with a chain
Of adamantine force prepar'd to bind
Satan that ancient serpent, Dragon call'd,
And Devil, and in holy writ esteem'd
God of this present world, wherein he rules
In princely council, and in papal chair
Proud of his usurpation; hasten down,
And seal his destiny, and shut him up

In Tophet thus ordained, deep and large
With stream of brimstone kindled, in the pit,
The bottomless! that he no more deceive
Nations or men, until a thousand years
Of peace on earth have run their promis'd course.

There are who deem such period took its rise
In days of sainted Helena, or reign
Of Trinobantian Constantine, when first
A christian monarch sat on Cæsar's throne.
Is Satan then a pris'ner? doth he not
Roam still at large throughout his realm of air
A roaring lion seeking out his prey,
Insatiate of destruction? Was he bound
When Europe gather'd a misguided host
To consecrated standard of the cross,
And at the call of one enthusiast
Sent forth her myriads to the holy land?
Clothing religion's meek and modest form
(Mistaken guise of christian chivalry!)

In all the pomp and circumstance of war!
If christians take up arms, oh! may it be
Not to expel an alien; but to place
An outcast in his home, a people still
Robbed and spoiled, and none saith «restore»!

Was Satan bound, when that tribunal dread
Reproach and terror of the christian world,
First deem'd it *Act of Faith* to burn alive
All who disclaim'd its superstitious rites?
When he who went about in doing good,
Found most who then profess'd to follow him,
Not healing sick, or preaching to the poor,
His precious gospel;— but amassing wealth
To swell a convent's treasury, and glut
Some overgrown and pamper'd Hierarch
With product of indulg'd and licens'd sin.
And where is Satan now? in chains below
Or yet at large? Methinks, he knoweth well
His time is short, because he rageth so

Though chang'd his artifice— oppression now
And persecution for opinion's sake
Is out of date; a nation may deny
Or substitute a deity, as suits
Philosophy or reason; so bewitch'd
Is man with freedom, he would e'en deny
Satan's dominion— Prince and pow'r of air
And darkness of this world, are names transfer'd
To moral evil, or some energy
Latent within the soul; all acts denied
Importing person, or a pow'r at will
To tempt mankind; yet such his deadly hate
Against the personal and glorious reign
Of Christ, to come on earth: who once renounc'd
Such empire, when its glories were shewn forth
And offer'd, at the price of worship paid
To him who had usurp'd it, who still holds
The seed of Jacob as his synagogue
In cruel domination— who persuades
The successor of Peter to restrain

The circumcis'd in bondage, and regard
The reign of their Messiah as the scheme
Of heretics, contriv'd to shake his own,
For well he knoweth, that a papal chair
Is but the footstool of that priestly throne
Whereon the Son of man alone can sit
Sov'reign, and Head o'er all things to the church,
The fulness of his body! nor confin'd,
Such his device to that Apostasy;
Another he would practise on the pure
And orthodox professors of the faith
Once to the saints deliver'd; unto them
He still would offer this his evil world
On the same terms of fealty to him,
Would they accept it, sinful as it is,
As that profane and rebel multitude
Another Korah's company— who sought
On terms of such dishonour, to possess
The kingdom and the priesthood; proving thus
By lawless anarchy in church and state

Who was their master, and what king they serv'd.

Perish all such! the christian cannot love
A world that lieth in the wicked one,
Or deem its gain his godliness. Such charge
By ignorance alone transferr'd to those
Who know the scriptures and the pow'r of God
And in simplicity of faith receive
All that the prophets spake, or ready pen
Of David, hath indited of the king,
Whom they expect to reign. It cannot be
That hearts affectionately set on things
Where Christ now sitteth; should transfer their hope
To such an earth as this, uncancell'd yet
Its curse primœval. It becometh them
Who pay this tribute to ANOTHER KING,
To render unto Cæsar, Cæsar's due,
While yet he ruleth; no decree of his,
Or man's authority, whate'er it be
Can disannul the saying, that there is

ANOTHER— Jesus; who will come and take
His kingdom over them; the powers that be
Are all ordained and upheld of him,
Not of the people's vaunted majesty.
They may be troubled, and their rulers too
At hearing of these things— and say of them
These that have turned upside down the world
Are hither come. Some Jason may be drawn
Before a Council, who may ask of him
Security to say the like no more;
Yet will the circumcis'd in heart and ears
Like those more noble of Berean school,
Receive the word with readiness, and search
The Scripture daily. — They will find therein
This kingdom like unto a treasure hid
Deep in a field, which when a man hath found
For joy thereof he bartereth his all
For that alone, for where his treasure is
There will his heart be also, where he finds
Riches unsearchable, and precious stones

Laid up in all abundance; all these things
Now visible, must be dissolved, once again
This earth and heav'n must to their centre shake
And pass away, that other in their place
A kingdom never to be mov'd again,
May be established. The merchant man
Who seeketh goodly pearls; if this he find
In price surpassing all, his all will sell
And purchase it. He wanders now on earth
A pilgrim and a stranger; having fix'd
His heart and eyes on that Jerusalem
Whose gate is of one pearl, above all price!
Of which Jerusalem in bondage now
Is but the mother; and she waxeth old
And vergeth to decay; the daughter still
Advancing towards perfection of her state,
The seal and signet of the Saviour's hand
The brightest jewel of Messiah's crown!

Again, this kingdom is a little grain

Of mustard seed; the least of all when sown;
But when it groweth up midst other herbs
Will be the greatest of them all, a tree
Sufficient for the birds of air to come
And lodge beneath its wide outspreading branch,
More ample than that tree symbolical,
Lofty and strong that reached up to heav'n,
Planted in midst of earth, and seen of all
Unto the end of it; whose leaves were fair
And fruit abundant, and beneath whose shade
Beasts of the field and fowl of air were fed;
Which Belteshazzar to Assyrian king
Interpreted in Babylon, for that
By the decree of watchers was hewn down
And by decree of holy ones! but this
By like immutable and firm resolve
Must stand for ever; planted by the side
And going forth of that eternal stream
That issueth beneath the throne of him
Whose kingdom is an everlasting one

And whose dominion will not pass away;
Ordaining all things— so that none can say
What doest thou? He is the same to day,
And yesterday, and ever; kneading still
The bread of life, with this own leaven hid
In the three measures which the woman took
And wrought continually— before the law,
And under it, and in the gospel day,
For it is found in all, in promise first
To Eve in Paradise; to Abraham,
Though Sarah laugh'd at such conception strange
In Isaac to be realiz'd; that child
Of laughter; for when God shall turn again
Jacob's captivity, like men that dream,
Such will be their astonishment! each mouth
With laughter shall be filled, all the trees
Shall clap their hands, and every valley smile.

Strive ye to enter by that narrow way
Whereof the gate is straight: it matters not

To count the number of the Lord's elect,
Or few, or many; but to enter in,
Where many shall at last admission seek
Unable then to find it— for as soon
As once the master of the house shall rise
And shut the door, and they begin to stand
Knocking without, and saying, « Open, Lord!
« Lord! open unto us! » He will reply
« I know not whence ye come, or who ye are! »
These are the workers of iniquity
Men that have drunk and eaten in the house,
And at the Lord's own table, where he taught
By word and ordinance significant
Of that close union with their suff'ring head,
Common to all his members, all the sons
Of Abraham, Isaac, Jacob; prophets, seers,
And patriarchs; whom they shall then behold,
Admitted to the kingdom: but themselves
Gnashing their teeth without; from east and west,
And from the north and south, a multitude

Shall flow together; all the blessed, call'd
Unto the marriage supper, where, if one
Be seen without a linen garment on
As suited to the wedding, white and clean,
He will be suddenly sent forth, and cast
To outer darkness, there to weep and wail!
Imagine not that signal judgments wait
On chief of sinners only, as on some
Of Galilee, or those eighteen on whom
Siloam's tower fell. Except ye all
Repent, ye likewise perish, and though now
Bidden, and oft time called to partake
The marriage supper, shall not taste thereof;
If farm, or merchandise, or earthly things
Constrain you more to love this present world.

This kingdom also like unto a net
Cast in the sea, which gathers every kind
Both good and bad, which when it shall be full,
And drawn to shore, as surely then it will

At consummation of this age, thus call'd
End of the world, the wicked from the just
Shall be distinguish'd— as the wheat and tares
Good seed and bad together, growing up;
The children of the kingdom, and the seed
Of evil doers, whom the wicked one
Soweth in this *his world*, to end in time
Of harvest, when the reapers issue forth
And gather OUT OF IT offensive things
And all iniquity— It thus becomes
His kingdom in whose lip was found no guile
Who knew no sin, though made a curse, that they
Who are the righteousness of God in him
May in his Fathers kingdom after shine
As now the sun in strength— If Solomon
In all his glory had not such a garb!
Because not decked in a robe of light
As lilies are, that neither spin nor toil
To weave it for themselves: if e'en the grass
Which is to day, to morrow is no more,

Derives such beauty from the morning beams
That dance upon its surface— how much more
Shall the true sun of righteousness adorn
THE CHILDREN OF THE DAY, investing them
With raiment of his bright and shining light
When he shall rise with healing on his wing?
E'en now to them that wait for him, he gives
The bright and morning star, the light of truth
That shineth more unto the perfect day.
He makes them stewards of the mysteries
Of this his kingdom— spoken to the rest
In parables, but little understood
Or misinterpreted; to other time
By strain'd accommodation fetter'd down,
And render'd like the Law in ancient days
Void by tradition. Yet there still remains
A little and a faithful flock, on whom
It is the Father's pleasure to bestow
The kingdom; from foundation of the world
Prepared for them; they are now as men

That wait for it, nor ask their portion here;
They are not of this world; for if they were,
The world would love them better, nor revile
Their unambitious service, calling down
A blessing upon Kings, and all that bear
Authority, and leading quiet lives
In all simplicity, and godly peace.
The best of subjects are the faithful few;
For their allegiance hangs not on the tie
Of interest, opinion, wealth, or power.
Their King they honour as they fear their God
And serve them both, asserting either right,
To rule in this, or in *a world to come;*
According to analogy of faith
And written record; undeserv'd reproach
Waits on the worthiest, where Satan's guile
Disturbeth all things. He can cite at will
Scripture to serve his turn, and from abuse
Of things most certain argue them untrue.
Thus the perversion of a sacred truth

Still suits designed purpose, to shut out
Its proper understanding—for in vain,
Daniel, thy prophecy! thy preaching, Paul!
Vain that Apocalypse in Patmos seen!
The faith of full three centuries in vain,
If such delusive stratagem shall fix
The test and standard of the christian creed.
Yet name such kingdom upon earth, to saints,
And to their King appointed; christian men
Turn a deaf ear, and christian teachers pour
A torrent of reproof and obloquy
On all who hold that apostolic faith
That sooth'd the martyr's sufferings, in hope
Of *better resurrection*, at the time
When all the righteous like the sun shall shine
In kingdom of their father, God, on earth!

Such Gospel hath the God of this vain world
Hidden from thousands; closing thus their eyes
Lest they should see its glory, and renounce

This *present time*, and all its vanities!
The rich, highminded now, would then lay out
Their treasure at a lawful usury,
In good foundation for *the time to come*,
For incorruptible inheritance
And wealth unsearchable, reserv'd in store
For all who now respect such recompense,
As Moses once in Egypt: seeing him
Who now invisible will yet appear
At the right hand of power, in his day
Of wrath and judgment, to reward his saints,
Prophets, and servants, all who fear his name,
Both small and great. Such words of prophecy
Once deem'd a light in darkness, till the day
Shall dawn, or till the daystar shall arise;
Paul once adress'd as comfort to the church;
Now deem'd a vain delusion, and a gloss
Of false interpretation of the word
Written for admonition in the times
Of sure accomplishment. Is Satan bound?

Rejection of a truth which most of all
Affects his empire, and assaults his throne,
Proves his enlargement, and extended sway,
Nor yet to be restrain'd, till He at length
Once manifested to destroy his works,
Who now permits him thus to bruise his heel,
Shall bruise his head, and with his great strong sword
Punish Leviathan, that crooked snake,
That piercing serpent — e'en Leviathan
The dragon in the sea, when he shall cause
The root of Jacob to spring forth anew;
And Israel, like Aaron's rod shall bud
And blossom, and replenish all the world!
Then will the Son and Lord of David sit
On David's throne, and rule o'er Jacob's house
According to the promise! Then shall come
Thy kingdom, DAUGHTER OF JERUSALEM!

Once, meek and lowly; riding on an ass
Thy King unto thee came— He then was just,

Having salvation; as concerning him
The prophet spake, and by the spirit taught
E'en babes and sucklings perfected his praise;
According to his right saluting him
As lord and KING OF ISRAEL! What meant
Those garments spread before him? Branches cut
From the significant and royal palm
To greet his entry at that temple gate,
O'er which he wept in prospect of its fall!
Why should the simple gazing multitude
That went before, and follow'd after, cry
« Blessed the king that cometh! » Why should they
« *The kingdom of their father David* » bless?
While yet his lineage lay in low estate,
Dismantled of its glory? When the Lord
And heir of Jesse, veil'd in humble guise,
Assum'd a servant's form, and tribute paid
In just acknowledgment of Cæsar's due?
Why? but to prove his title — and proclaim
According to the usage of a king,

His first accession; who should after sit
In full inauguration on his throne,
E'en at Jerusalem! For thus his type
The son of Bathsheba was never crown'd
Till day of his espousals, though she claim'd
The promise of her own beloved son
When Adonijah was set up as king.
So, when the Lord of David shall return
To his backsliding children; and shall take
His *Wife of youth*, and marry her again;
No more forsaken term'd, or desolate,
But called Hephzibah, the Lord's delight;
For as a young man doth a virgin wed,
And o'er the bride, the bridegroom doth rejoice
Thus shall Jerusalem herself become
A crown of glory, in the Lord's own hand
A royal diadem! and men shall call
Jerusalem, the Lord's eternal throne!

Oh! give the King thy judgments! to the Son

Thy righteousness, O God! for he shall reign
In righteousness, in judgment Princes rule;
Thy people shall he judge—the poor defend,
Mountains and hills with righteousness shall flow,
And bring forth peace abundant. He shall come
As dew upon the fleece of Gideon fell,
When all around was dry! The latter rain
Shall like the former on his people pour'd
Refresh the house of David! bringing down
The grace of supplication upon them
Who look upon their former pierced one
The once despis'd, rejected Nazarene,
The man of sorrows! sorrow then on them
Shall seize, and pierce their hearts, and they shall mourn
And be in bitterness as one that wails,
E'en as a mother for her firstborn son!
Thus shall it be—Jerusalem shall mourn
And Hadadrimmon, and Megiddo flow
A vale of tears! The land itself shall mourn
With all its tribes—each family apart,

The family of David—Nathan's house,
And that of Levi; When the Lord shall blow
The trumpet, and on southern whirlwinds borne
Shoot forth his arrow of deliverance
Over Jerusalem—and publish peace
Unto the Heathen his inheritance,
Extending his dominion far and wide
From one sea to the other—from the flood
Unto the end of earth; the wilderness
Shall then rejoice, and blossom as the rose,
And all that dwell in it before him kneel
In prostrate adoration; all his foes
Shall lick the dust—the rebel multitude
That will not have him to reign over them
Shall be brought forth, and in his presence slain.
A fire shall go before him, burning up
The chaff, while he shall in his garner hide
The precious seed, the fine and winnow'd wheat,
Elect and gather'd: for in harvest time
As once the sower he went forth to sow,

So shall he come and reap his field, the World!
Is it not white already? Wickedness
Hath sown it thick with tares, and nigh fill'd up
The measure of its sin. Methinks I see,
And he that looketh may behold a cloud
Discernible to faith's all searching eye
Of airy white — and on the cloud a form
In feature of exact similitude
Like to the Son of Man, and on his head
A golden crown; a sickle in his hand
Instead of sceptre, to betoken him
Lord of the Harvest! Did I hear a voice
Loud as uplifted angel trumpet cry
« Trust in thy sickle, — reap — the time is come
The harvest of the earth is ripe »? And he
That sat upon the cloud his sickle holds
Ready to reap! If such, oh fearful sign!
Distinguish this our day — another voice,
Another angel will 'ere long be heard
And seen in Heav'n, with sharper sickle still,

Whose pow'r is over fire—having place
Beside that altar where in Heav'n above
The martyrs cry for vengeance on their blood
Made kings and priests to God, in hope to reign
With Christ on earth; the clust'ring grape is ripe
The winepress with the wrath of God is full
Trodden of him who treadeth it alone
Without the city, as without it once,
True vine; to pacify his father's wrath
He bled in garden of Gethsemane
And agonising pray'd the cup might pass
If it were possible! That bitter cup
Nor vinegar, nor gall, but vengeance pour'd
On self devoted sacrifice for sin
And to the dregs exhausted on the tree
Whereon he was uplifted, and renounc'd
All proffer'd anodyne—deliver'd up
And recommended to the Fathers' care
Thro' his Eternal Spirit by the Son
Exclaiming « it is finished » when came

The soldiers, seeing him already dead,
They brake no bone of him, but with a spear
Piercing his side, forthwith there came therout
Both blood and water, that life-giving stream
And sin atoning balm! And who is he
That cometh up from Edom? Having on
A garment dyed from Bozrah? Crimson red
Like one that treadeth in a winefat? Who
Is he that beareth on his heart at once
The year of his redeemed, and the day
Of vengeance on his foes? Whose blood shall then
Stain all his raiment—as beloved John
Beheld him in a vesture dipp'd in blood,
And seated on his white and warrior horse!
In righteousness and judgment, leading forth
His linen clad and sainted soldiery,
His martyr army—in the camp of Heav'n
Marshall'd in bright array? The Word of God!
Faithful and true! His head with many crowns
Invested, and a name ineffable!

Treading the winepress of the wrath of God
And with a rod of iron smiting down
The nations—and asserting his own rule
Over the kingdoms of THIS WORLD, BECOME
THE KINGDOM OF OUR LORD AND OF HIS CHRIST,
THE KING OF KINGS—acknowledg'd then as such,
AND LORD OF LORDS, for thus a mighty voice,
As multitude of waters, as the voice
Of mighty thunderings, proclaim the reign
Of the LORD GOD OMNIPOTENT—and shout
A solemn ALLELUIA! to their KING!

PALINGENESIA.

BOOK III.

Argument.

Watchfulness recommended.—Personal descent.—Expectation of Job.—Spiritual body.—Foretaste of the life to come.—Proofs from the Lord's supper, and passover.—Type and antitype of Noah.—Scoffers of each period.—Day of judgment and thousand years identified with the new Jerusalem state and kingdom of the Stone at the close of the fourth monarchy.—Figure of woman in travail.—Times of Egyptian, Babylonian, and last deliverance of Israel.—All foreknown.—Seventh trumpet.—Mystery of Godliness.—Its completion.—Fulness of Jews and Gentiles.—Deliverer out of Zion.—Davidical kingdom.

Palingenesia.

BOOK III.

Blessed is he that watcheth! they that keep
Their garments undefiled, while their Lord
Prepareth them a place, — behold! he comes
To take them to himself, that where he is
They also may be — Thus his word declares
He will Himself descend, and glorify
The place of his own *feet*, for they shall stand
Upon the mount before Jerusalem!
And in that day when Olivet shall cleave

Eastward and westward — men may say of her
What aileth thee, O mountain! thus to flee
Unto the North and South! all nature then
Acknowledging the glory of the Lord
As once his sufferings. — Thus open graves
And rended rocks again will yield their dead,
When all that sleep in Jesus will arise
All that are Christ's *in order;* born again,
Begotten of his mercy to this hope
And lively expectation! although worms
Destroy their body, and their reins consume
Yet their Redeemer liveth! he will stand
Where Job by faith beheld him, *upon earth;*
And having died not seeing — yet his eyes
And not another's, in the latter day,
And in his flesh shall see, not such as our's
Deriv'd from fallen Adam; flesh and blood
Inherit not that kingdom: ashes, dust,
Unto the dust return, consuming fire
All that is earthly , burneth. We must bear

Another image, heavenly — put on
A spiritual body without sin
Of other blood compacted : flesh of flesh,
Bone of that bone in virgin womb conceiv'd
When overshadow'd of the Holy Ghost,
A nature without spot, divine, more pure
Than Adam's in his innocence, 'ere sleep
Closed his eyes, and that dismember'd rib
Were taken out of him, and Woman call'd
On that acount : surnamed after Eve,
THE MOTHER OF ALL LIVING : for though death
Enter'd by her transgression, throughthe guile
Of him who had the power over it,
Yet should her seed alone, as she alone
Once made it, be repairer of the breach,
Born of one highly favour'd, not as some
Erroneously have since entitled her,
Mother of God, but of that *holy Child*
Set for the fall and the recovery
Of his own Israel — and made in birth

A vessel unto honour; of that clay,
Which all that shall adorn his Father's house
Are made partakers of, nor marr'd again
By sin, or Satan's malice. Christ in them
The hope of glory, is the precious pearl
Found in such earthen vessels; made thereby
The chosen habitation of their God!
And temples of his Spirit! they destroy'd
That of his body by their sin, but he
Rebuilt it, and continues to hew out
Each lively stone regenerate in him
The first begotten from the dead! whom now
Not seeing, yet believing, they rejoice,
Filled with joy unspeakable, and taste
That he is gracious who bestows on them
Earnest of rich inheritance to come,
Unfading, undefiled, and reserv'd
For all the faithful whom the pow'r of God
Keeps to salvation, in the end of time
Ready to be revealed; wherein now

Though for a season weary, and weigh'd down
Through manifold temptations, by a sense
Of their unworthiness, and sin, and shame,
And utter incapacity to lift
An upward thought, or serve their God aright
By any power of their own: when thus
Weak, they are strong; when sorrowful, rejoice;
Dead in themselves, and yet alive in him;
Chasten'd, not killed; making many rich
By their own poverty, thus having nought
All things are their's, for they are Christ's, in whom
Dwelleth all fulness; author of their faith
And finisher, which having once bestow'd
He puts it to the test, that tried by fire
And purified therein, it may be found
Unto his praise and glory — more refin'd
More precious than the gold that perisheth
At his Appearing: diligently search
The Prophets, as they searched out of old
The time and manner; as the Spirit mov'd

And testified of Christ: his sufferings
And glory that should follow; obvious marks
Of either dispensation; of the grace
That came at his appearance in the flesh,
Of grace to come at his Apocalypse
In fulness of the times. Ye sons of God!
Then to be manifest, gird up your loins
Watch and be sober, hoping to the end!
The end of all things is at hand— the Lord
Stands at the door, and knocketh; hear his voice
And open it: he comes to sup with thee!
Come thou to him, poor sinner! for if thou
Dost thirst and hunger after righteousness
Thou shalt be filled, not with Angel's food,
Or subject to their ministry; as once
Thy Saviour, nourish'd in the wilderness
And strengthen'd in Gethsemane; for He
Girded comes forth to serve thee, and supplies
Food of his proper substance, bread and wine,
Such as no Seraph tasteth, whereof thou

Art free to eat and drink abundantly!
That bread which satisfieth— bread of life;
Wine without money, without price, and fruit
Of the true vine he gave to them who first
Sat down with him at supper, and enjoin'd
That all should drink thereof, thus shewing forth,
His death until he come, when they shall sit
And drink it at his table, new with him
In kingdom of his Father; then enthron'd
To judge the tribes of Israel. The true
And living Passover fulfill'd in him,
Then shall be eaten, not as once in haste
In Egypt, 'scaping from the vengeful sword
Of the destroying Angel, but in rest
And peace in Canaan; in quietness
Effect of righteousness; wrought out by him
The angel of Jehovah, by whose blood
The God of peace who brought him from the dead
Confirm'd his everlasting cov'enant
To all the seed of promise, not alone

To those elect disciples, but to all
That look for his appearance, and in faith
And hope, in love and patience wait for it,
He promises a crown of righteousness,
A crown of life and glory! treasur'd up,
Till he Chief Shepherd— he, the righteous Judge
Shall be revealed with his mighty host
In flaming vengeance— driving far away
The disobedient who denied his word;
And gathering together unto him
His faithful servants; suff'ring as they will
Much persecution for the kingdom's sake,
They are accounted worthy! they shall rest
In time of that refreshing, when their foes
Receiving tribulation in their turn
As a due recompense, shall cease from thence
From troubling them — and all the weary rest
Like faithful Noah! when a former world
O'erflow'd with water perished — Yet now
Seedtime and harvest, cold and heat declare

That earth remaineth. Summer, winter, still
And day and night continue, and the Bow
The token of a covenant with earth!
Memorial of an everlasting one
With every living creature! oft is seen
Plac'd in the clouds, a pledge that never more
Such Waters should destroy all flesh on earth.
Oh! look on it! remember who hath said
If ye can break my covenant with day,
Of ordinances cease in earth and heav'n,
Then will I also break my covenant
With him in whom I made it, and cut off
The seed of Jacob; and take none of them
To rule over the house of Israel;
When I shall have perform'd the goodly thing
Which I have promised in days to come,
At the return of their captivity.
Thus have I sworn concerning Noah's flood,
And thus concerning Judah— for my wrath
Is for a moment, everlasting love;

World whithout end— my covenant of peace
Will I not break nor alter the decree
Proceeding from my lips. His seed shall be
For ever, as the sun shall be his throne
By faithful witness certified in Heav'n.
Oh! look on it and laud his holy name
Who made it bright and beauteous, to display
Its parti-colour'd glory— sevenfold!
Oh look on it by faith as it appear'd
To the belov'd disciple, when he saw
Things which must be hereafter, thrones in Heav'n,
And elders seated on them crown'd with gold,
And clad in robes of righteousness! The bow
Then seen around his throne, who sat the chief
Of all the saintly Sanhedrim, in sight
And colour like unto an emerald!
Importing, as may seem in mystic view
An all-accomplish'd covenant in him
Its mediator! for the fiery rays
And aqueous, alike extinguished

Lost in one hue, which most delights the sense
Whereon the eye of faith can ever dwell;
Shew that all vengeance is extinct, in whom
There is no fury— who is light and love!

Yet now the heavens and the earth are kept
As in a storehouse unto penal fire
And swift perdition of ungodly men,
Maintaining this their wilful ignorance
Of such a visitation;— to refine
And purify a place wherein the just,
The purchas'd and peculiar heritage,
May have their habitation. Some will scoff
And say, while things continue as they are
Where is the promise of such coming found,
Such new creation, or such reign on earth?
Do they believe in Noah? Doth the world
Bearing sure witness of the flood, reprove,
And silence infidelity? The rocks
When rent asunder, testify the fact,

Though wrapp'd in clouds, as Lebanon! and shew
They formed once the bowels of the sea
And held it in a concave, till the Lord
Repenting him of having made his work
So very good — for man's ingratitude
Caus'd the perpetual hills to bow their heads
And heaving up the bosom of the deep,
Surrender'd it to strange convexity;
That men might wonder as Deucalion did
At the new tenants of the mountain top!

What was corruption then? Did it consist
In this, that they would plant and build
Their houses, and inhabit them — and take
Wives to maintain their lineage, and fulfill
The great command — *increase and multiply?*
No — such was nature's bidding — nor did grace
Ought interpose, or lay restraint thereon
But what might serve best purpose, from the works
Of nature, by progression's equal step

To lead them onwards up to nature's God!
And thus enhance their pleasure, in the use
And full enjoyment of creation's boon!
No — this was then corruption; to forget
The giver in the gift — in foul excess
And in the dregs of sensuality
To grieve and quench the spirit — wanton waste
The tabor, and the pipe, and merriment
And wine was in their feasts; without a thought
Of God, or condescending to regard
The glorious operation of his hand.
Doubtless; they mock'd the patriarch, who saw
His work of faith and patience, when he built
A navigable vessel, — not in creek
Of river, or in excavated dock
Of some frequented port; as Tharsis once
And Albion still instructs the mariner;
But on a thirsty sand, where never drop
Of water swell'd a tributary stream
Descending to the sea. The ship of faith

Was launch'd, and found an harbour on dry land
Prepared on the top of Ararat,
When all was Ocean, and one wat'ry waste!
Who builds such vessels now? when out of date
E'en those Americus employ'd to find
In transatlantic waves another world!
Winds once were deem'd convenient, to unfurl
The swelling canvas, and transport the fruit
Of tropical to hyperborean clime!
But modern ingenuity constrains
Another element — Promethean fire
Concentrated on Neptune's axle tree,
Turns e'en his wat'ry wheel; affording chains
To regulate and bind the wayward deep
Which Xerxes in the pride of human pow'r
Ne'er thought of at the Hellespont, or he
Son of Germanicus! (poor substitute
For his own idol Jupiter!) who join'd
The bridge of Baiœ to Puteoli,
And rode in triumph over it. Alas

For man's projecting industry! and art,
How pitiful! if deaf to wisdom's call
He count it superstition, and the dream
Of fancy, to atchieve the works of faith!
Faith built the ark — conceiv'd the vast design,
Wrought the materials, and fulfill'd a plan
Stupendous beyond human parallel!
No rudder do we read of — canvas none,
Or keel, or polar compass. — Nought whereby
Man could direct the vessel! Heav'n ope'd
Her windows, and the deep burst forth at once!
The faithful enter'd, and God shut them in!
Where then was found the mocker? to the point
Of some vain eminence, or topmost bough
Fled for security; soon overwhelm'd
And given to destruction! where are now
The mockers of the last and perilous time
Compar'd to that of Noah? clinging fast
To some deceitful reed of human trust
Ready to pierce their vitals. Truth declares

That as it was in Noah's ancient day,
So shall it be in that as yet to come
Emphatically call'd, « the day of God »
« *The day the Lord hath made* », wherein the Stone
Refused of the builders will become
Head of the corner, marvellous in sight
Of man! the work of God! a day of joy,
Salvation, blessing, and prosperity!
When he that cometh in the Lords own name
Shall hear the loud Hosanna! seen again,
According to his promise, face to face
By his own people — who in former time,
Groping as blind, and stumbling at noonday,
Saw not his form or comeliness — exclaim'd
« Let him be crucified — release to us
« Not this man, but Barabbas — Cæsar's friend
« Thou canst not be, if thou let this man go. »
Thus did they answer Pilate, when he urg'd
The plea of innocence and said to them
« Whom will ye I release? — a murderer?

« Or him ye call your king? *behold the man*
« I find no fault in him » — he did no sin,
Was harmless, undefiled, without guile,
As they will testify, when turn'd their heart
From its judicial hardness, and their eyes
Couch'd by the tender hand that touched once
And heal'd that ear of Malchus! Then the good
Samaritan will pour into their wounds
His oil and wine, tho' priest and levite pass
Regardless of their state. — A day will come,
It may be on a Sabbath, when their sight
Restored after eighteen hundred years
Of unbelieving blind obduracy
Will contemplate his HUMAN FACE DIVINE!
And deaf thus long to mercy, hear and heed
The last awak'ning call addressed to them
« *Behold your God.* » They with unvailed face
Will recognise in Egypt's famish'd land
The Lord of Pharaoh's house, whom they once cast
Into the pit, invidious of his claim

Demanding their obeisance, crying out:
« Shalt thou *indeed* reign over us? shalt thou
« *Indeed* have the dominion? Sun and Moon,
« And our eleven Stars bow down to thee? »

Thus did they envy Joseph — he in love
Sent of his father, sought, and found their flock
Pastur'd in field of Dothan — from afar
They recognis'd *the Dreamer,* and devis'd
How they might slay him—this their bloody thought
By the determinate and order'd course
Of Providence controuled — yet their hands
In wickedness and wilful treachery,
Pull'd off his parti-colour'd coat (reserv'd
To cover their transgression dipp'd in blood),
And sold him unto merchants passing by
From Midian into Egypt, bearing thence
The balm they brought from Gilead, myrh, and spice,
Those healing aromatics of the East,
The camels precious burden, which the tribe

Of Hagar's vagrant progeny still buy
And barter, for Egyptian merchandise
Changing, unchang'd themselves! a living test
Of prophecy, no less significant
Than *that* of Israel's wide scatter'd seed,
Curs'd for unrighteous traffic, not of gold
Or corruptible silver, but of him
Whose price exceeded *that* for Joseph paid,
Ten counted pieces, worth of Potters field,
The burial place of strangers, bought by blood,
And call'd Aceldama—yet he remains
Who wept like Joseph o'er his brethren's crime,
Their brother and their Kinsman, and by law
Thus their redeeming Goel—having paid
The ransom of their slavery, the price
Required and requisite—his precious blood!
His own besprink'led raiment, wove throughout
Without a seam in righteousness, appears
Presented to his father, to procure
Pardon and peace for all the family

Guilty of death in judgment, having sold
And slain their elder brother, yet will he,
True Joseph, manifest his dying love
Stronger than death, ascending from the grave
And from the pit wherein no water was;
Behold the dream accomplish'd! Sheaves arise
And stand upright in harvest, when the time
Appointed for it in God's husbandry
End of the world is come—when he who said
« I will be with you always »—who came forth
In seed time to disseminate his word,
Will overtake the reaper—and behold
The sheaves of Jacob's other harvest men,
Bowing their heads to his, who then will sit
Crown'd and acknowledg'd in Jeshurun king!
« King of the Jews, » as born, and on the cross
Uplifted, drawing all things to himself
In due obedience, both in earth and Heav'n;
Suns, and their subject systems, Moons that shine
With lustre borrow'd from the orb of day;

Whether to church and state in things on earth,
Or to the principalities, and host
Celestial, with its hierarchy
Of angel ministration, be applied
The letter, or the figure of the terms.

Thus shall it be with Joseph (or with him
Rather thus typified) without a cause
Put in a dungeon—yet interpreter
One of a thousand! conversant with dreams
Exemplified in person fact and time,
Nature and office—expiation—reign,
In sufferings and kingdom yet to come!
High steward and dispenser of all good
And every perfect gift, laid up in him
As in a treasury—for thus it pleas'd
The Father that in him all fulness found,
His household should partake by precious faith
His body, mind, and spirit—bread of life
Whereof all flesh may eat, as birds of air

Took that of Pharaoh's servant, as he dreamt
Nightly they did, when borne upon his head,
And eat his flesh from off him where he hung
Suspended on a tree—like that true vine
In which as in a branch the sap of life,
The fulness of Incarnate Deity
Dwelled incorporate, and thus the wine
Pour'd in the cup of fury, justly call'd
The « Blood of God ». — Three days did each await
Their sentence, e'er from prison taken out,
Either of Pharaoh's servants—on the day
By Hebrew computation reckon'd *third*,
The Saviour left his prison house, the grave,
And by prophetic calculation fix'd
In sacred calendar of time to come,
After two days he will revive his seed,
And quick'ned on *the third* will raise them up,
E'en all the house of Isra'l, tho' as bones
Dead in a valley, and cut off from hope,
Yet will it be accomplished. — In time

Of famine and of Jacob's sore distress,
When they will be advanced to the seat
Of honour, in the court of the Lord's house,
And men will call them ministers of God
And stewards of his mystery—like those
Well laden with the carnal nourishment
Measur'd in sacks o'erflowing, when the cup
Was found in that of Benjamin, the son
Beloved of the father's own right hand,
Lord over Israel.—Thus will it be
When princes come from Egypt; and when hands
Of Æthiopia are stretch'd out to God,
When singers go before, and damsels play
On timbrels and on clarions, blessing God
In midst of congregated Judah's host,
From Israel's ancient fountain flowing forth!
There is their ruler little Benjamin,
The princely Zabulon, and Naphtali,
Strength'ned by God's commandment, going up
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And beauteous temple of Jerusalem,
Where since captivity in Babylon,
They never have returned, or can go,
Till God himself arise, and scatter far
His enemies as smoke before the wind,
Or melting wax in fire;—for then will all
The wicked perish at the sight of God,
Slain in his presence—when the just will sing
Exceeding glad, and praise his name who sits
As on his horse in Heaven, known to them,
(As he was not of old) by JAH—his name
Ineffable—the widow's judge, the God
And father of the fatherless—who sets
In families the solitary soul,
And bursts the chain of bondage, bringing forth
Those that are bound in iron—marching on
Before his people thro' the wilderness,
Shaking both earth and Heaven—sending down
A plenteous rain on his inheritance,
His weary way-worn Israel—Lord of life!

Thy goodness hath prepared for the poor,
Thy chosen congregation — give the Word!
And grant that great may be the company
Of those that publish it. — Let kings apace,
Flee with their armies that delight in war,
And give their spoil to her that tarrieth
Waiting the promises, tho' she hath lien
Among the pots as refuse, let her rise
On wing of silver dove, and feathers ting'd
With yellow burnish'd gold, tho' dim the gold,
And reprobate the silver, there it is!
Refining in the furnace, coals of fire
Plac'd underneath and over it, to prove
Its purity, and purge away its dross,
And all the tin that cleaves to it! Ye hills
Why leap ye? why lift up your heads so high,
Ye self exalted mountains — God's own hill
Is Zion, where he fixeth his abode
And dwelleth evermore. His chariots are
Thousands of Angels, as in holy place

Of burning mount in Sinai—in his car
Of victory he hath ascended up,
Leading in chains captivity! receiv'd
Gifts for rebellious man, whom thus he loads
With benefits, and all salvation's boon,
The best of all! His promise to the Saints
To come and dwell among them—he hath said,
Mine own from Bashan will I bring again,
As I once brought them thro' the depth, and wound
The hairy scalp of all their enemies,
The multitude of spearmen—calves and bulls
That trouble and tread down Jerusalem,
Till they submit themselves and humbly bring
Their tributary silver, to restore
The desolations of all former time,
And make of Zion, her, whom no man sought,
An everlasting excellency, joy
Of many generations yet to come!
Thus great shall be Jeshurun's promis'd day,
« Day of the Son of Man,» yet not a space

Diurnal, as that part of solar time;
A day is with the Lord, a thousand years,
A thousand years one day; thus Peter wrote,
Best understood without interpreter,
Condensing or dilating as he list,
The fix'd duration of *the judgment day*,
Which if his brother Paul did likewise speak
By one and the same spirit—doth import
The day of Christ's *appearance*, and his *reign*
When with archangel voice, and with the trump
Of God, he shall HIMSELF again descend
To judge the quick and dead. The dead in Christ,
Once quicken'd in their souls by faith in him,
Will then receive their bodies rais'd again
And glorified, like that which he assum'd
When he appear'd to Cleopas, made known
In breaking of the bread, and vanishing!
That white apparel, worn by those TWO MEN
Who spake of his return on Olivet,
Commission'd for the purpose; or the two

Transfigur'd with their Lord on Tabor's mount,
Who then appear'd in glory; having on
Not this vile body, seat of sin and shame,
But garments like their Lord, of purest white,
Such as no Fuller upon earth could make,
Transparent as the light.—The Saints on earth
Rapt in a whirlwind, as Elijah was,
In pledge of their translation; will ascend
Caught up together with them in the clouds
To meet the Lord in air.—The dead in sin,
Dead, shall not live; deceased, shall not rise,
Until the thousand years are finished.
Blessed and holy they that shall have part
In that Anastasis! the second death
Hath lost all power over those elect
Made like unto the angels who maintain'd
Their first estate, and shine as sons of God,
Then manifested heirs by sitting down
As Priests of God, with Christ, upon his throne,
According to his promise unto them

Who overcome by faith. A thousand years,
Thus shall they reign with him, and thus *on earth*
For *temporal* reign in Heav'n there is none,
And *this* will have an end; for end will come
When even Christ himself shall render up
This kingdom to the Father, and become
Subject to Him; and GOD be ALL IN ALL!

But all things yield not yet subjection due
To Christ himself; nor is HIS KINGDOM come;
For then, his will, as now in Heav'n, on earth
Will surely be accomplish'd. Saints will eat
Supersubstantial and celestial bread;
Not food of angels only, such as once
The fathers ate, and perished; but bread
Of life, for whoso shall partake thereof
Liveth for evermore. The tree of life
Midst of the street in Paradise of God
Will nourish all the faithful, and its leaves
Medicinal, the nations healing be;

Who walking in the glorious holy light,
Diffused o'er the new Jerusalem
Shall bring their honour into it, and kings
Of earth their glory: crowding to those gates
Each of one precious pearl, whereon the names
Of the twelve tribes of Israel shine engrav'd.
City of God! whereof such glorious things
Are spoken! streets of pure transparent glass
And golden pavement—walls of Jasper built,
Sapphire, Chalcedony, and Emerald;
Sardonyx, and all other precious stones,
Portion'd for Israel's inheritance,
And sojourn of the stranger: sending forth
Her living waters toward either sea,
In summer and in winter, and her name
THE LORD IS THERE. Nor requisite the means
Of human ingenuity, or hands,
A STONE is cut without them from the mount
Invisible, a precious stone, elect,
Which over all the mountains of the earth

Establisheth itself—destroy'ing first
The feet of that mysterious metal form
That troubled the Chaldean Sovereign
By nightly visitation—and might still
Alarm the Potentates of Christendom
In the broad light of day, had they but skill
Or all their soothsayers, consulted now
To mark its lineaments—and tell the kings
Distinguish'd by their noted number ten,
YE ARE THE TOES! no Daniel needed now!
Time, the interpreter of truth, and fact,
The test of prophecy, withdraw the veil,
And stern and stubborn history pourtrays
The fate and fall of Empire.—Have we seen
The last extended stride of iron legs
O'er Alp and Appennine? Does Europe now
Stand on a firmer footing, spreading out
Her subdivided portions, as may suit
Alliance holy or political?
Is TAGUS rolling still a turbid stream?

And are the pillar stones of Hercules
(Known by gigantic fragment in decay)
The *ne plus ultrà* of the Roman world?
Then if beyond the foot of mortal man,
There be no member in the human frame,
What feature in the form symbolical
Beyond its present remnant? But the blind
Will lead the blind, till both together fall
Into the ditch; and sage experience shews
That wilful blindness is the worst of all,
Incapable of cure! « Peace, safety, » then
Will be the cry when swift destruction comes!
As it o'ertook BELSHAZZAR, and his court
Of thousand lords, and wives, and concubines
Assembled to partake the revelry
Of midnight banqueting, with golden cups,
Those vessels taken from the House of God,
And carried thence to Babylon, to serve
Libations poured out to brass and stone
In forms of Bel and Nebo! mark the King!

How chang'd his countenance! his troubled eye
Turn'd from the cup that trembled in his hand
To words portentous, on the palace wall
Written by fingers that came forth thereon,
Over against the candlestick of gold
As from an hand of man in stream of light!
When none could read the writing or expound
Its true interpretation, all the lords,
And wise men of the East, astonished
In wonder what such characters could mean
Or wherefore their appearance! none could tell,
Magician or Astrologer, though skill'd
In Astral sorcery, and dark research
Of divination, to Chaldean Seer
Familiaris'd by usage—One appear'd,
Brought in of old by Arioch to the court
In time of similar extremity,
Call'd Belteshazzar, in whose lips and life
The Spirit of the Holy One appear'd;
An Hebrew of the Hebrews, when a child,

Brought out of Jewry with his captive tribe.
He came! — unwelcome monitor to one
Sear'd in his concience by continued crime
And harden'd in impenitence! He came!
Not as to Felix Paul, with warning voice
Of judgment yet to come, but of a doom
And dart of death gone forth—« Thy gifts, O King,
« Be to thyself, or be the scarlet robe
« And chain of gold to others -- before Thee
« I stand commission'd with a message sent
« From him who raised up thy father, crown'd
« With diadem of such a majesty
« That nations fear'd before him, whom he slew
« And whom he kept alive, he set up one
« And pulled down another — lifted up
« In pride of heart; he was himself dethron'd
« And driven out from man, to dwell in fields
« With the wild asse's colt, and eat the grass
« Of oxen; and his body wet with dew;
« Till other gracious influence divine

« Restor'd his understanding, taught to know
« And honour the Most High, who ruleth all
« The kingdoms of the world, appointing them
« To whomsoe'er he will — Thy father thus,
« Establish'd on his throne with majesty
« More excellent and glorious, homage paid
« Unto the King of Heaven; Thou his son,
« Belshazzar! knowing this, hast lifted up
« Thyself against the Lord, profaning thus
« His vessels, by libations pour'd to gods
« That see not, neither do they hear or know:
« The God who gave thy being, and in whom
« Are all thy ways, thou hast not glorified,
« Such is the writing — MENE MENE saith
« (Being interpreted) thy kingdom ends
« Number'd and finished — and thou art weigh'd
« (Such is the sentence TEKEL) in the scale
« Of equal balance, and art wanting found;
« PERES — thy realm the Medo-Persian king
« Hath occupied, and holds by gift of God. »

Thus spake the Prophet—in whom none could find
Occasion for reproach, the chain and robe
Renounc'd when offer'd, was bestow'd by right
Of regal proclamation, and till reign
Of Persian Cyrus Daniel prosper'd well!
A man of faith and pray'r, in fear of God
And honour due to kings, surpass'd by none,
Such excellence of spirit dwelt in him!
Such gift prophetical, that what he wrote
As inspiration dictated, remains
A beacon lighted up, and left to guide
All faithful Ministers in church or state
Till there be time no more, and they do well
That heed and apprehend it, till the day
Dawn in their hearts, and all these wonders end.

While Daniel *thus was speaking,* that wherein
The Babylonian trusted, prov'd his bane;
The river that once flow'd in peaceful course,
Fourth stream of Paradise, inclosed by wall

Embattled and impregnable, was turn'd
Into another channel, and a way
Laid open for Darius and his Host,
Who by surprizal enter'd, and destroy'd
The mighty bulwark of Assyrian pride!
While we are *writing thus*, the mystic cup
Is pouring on the daughter Harlot's head,
And wasting her with misery, the streams
Which have supplied her luxury so long
Drain'd and departed from her—Eastern kings
Will find a way prepared—and he who saith
Unto the Deep—« be dry, » hath said of HIM
Greater than Cyrus, I will hold his hand
To loose the loins of kings, and open wide
The two leav'd-gates of brass, in sunder cut
The bars of iron—I will give to Him
Treasures of darkness, to confirm my word
And counsel tow'rds Jerusalem, that saith
Thou shalt be built again, THOU DESOLATE!
And the foundation of thy Temple laid!

Precept on precept, line on line appears
Written for man's instruction — yet who reads
Or reading, understands; who is too wise
To be instructed e'en by Truth herself?
Three parts of Christendom have plac'd a lock
Upon the door of knowledge, and would keep
The keys of understanding; and the fourth
Far short of its expanse would open it.
Some will not quit the letter, others yield
The whole to spirit, or in mystic sense
Would merge historical; — while Truth Divine
Delights in each, and diligently sought
As the deep vein of silver in the mine
Would be discover'd and abound in all.

Behold! a Woman travaileth — what thing
More sure in nature than the time of birth
Yet more uncertain too? fit emblem this
And prominent in holy writ to mark
The period of the World's deliverance

From groaning of corruption — day and hour.
Unknown to man or angel — previous signs
And diagnostics so discernible
That hypocrites alone regard them not!
Such was the Saviour's language; yet his Church
Professing to believe and follow him,
Deem it presumptuous to watch the times
And ascertain the seasons, tho' the Lord
Hath said he will do *nothing* upon earth
Without a previous warning — thus a time
Known to the Father only, and conceal'd
E'en from the Son on earth, to him made known
By Revelation more express, and sent
And by his angel signified to John,
Of things which are, and shall be; Moses knew
According to the promise sworn of God,
To Abraham, and by the covenant
Of Circumcision ratified, how long
His seed should sojourn in a foreign land
Subject to bondage. When four hundred years

The time of their deliverance drew nigh
The people grew and multiplied; when He
Full forty years of age, and conversant
In all Egyptian wisdom, trained up
And nourish'd by the daughter of the king
Refused to be call'd her son, and chose
Affliction with his people, knowing well
That God would by his hand deliver them
Howbeit disobedient; for at first,
It came into his heart to visit them,
By secret meditation, till at length
His inward purpose and intent of mind
Was outwardly confirm'd, by flame of fire
And voice in Sinai, sending him forthwith
With full commission and express command.
To shew great signs and wonders in the land,
And bring them forth from Egypt. Daniel
First set his heart to pray, and learnt in books
The computation of another time
Set and determin'd for deliverance

From Babylonian bondage. So may we
By patient observation of the word
Written for our instruction, upon whom
The latter days are fall'n and evil times;
So may we judge redemption to be nigh,
And lifting up our head, run to and fro
In search of knowledge; till the measure full,
Words once shut up, and sealed books appear
Open to view. The wise shall understand,
Tried and made white and purified, and turn
Many to righteousness; appointed stars
Of the new firmament, wherein the man
Clothed in linen, whose uplifted hands
Once bare sure record of *prophetic time*
Shall lift them up again, and swear by him
That ever liveth — « TIME SHALL BE NO MORE. »
Once he declar'd the stated period fix'd
While yet the holy people should remain
Scatter'd abroad: but when accomplished
The times of their dispersion — in the days

When THE LAST TRUMP, the seventh; shall begin
To sound its awful voice, as once declar'd
And to the prophets testified on oath,
The MYSTERY OF GOD should finish'd be!

Great is that mystery, at sundry times
In divers manners manifest. The Word
Made flesh, and in the spirit justified,
Of angels seen, and unto Gentiles preach'd
And by the world believed on, receiv'd
Up into glory! other part remains
Mysterious to the Gentile world at large
As once their first admission to the faith
And commonwealth of ancient Israel,
Was to the seed of Abrah'm; insomuch
That till the figurative sheet fell down
Full of all creatures — Peter scarce conceiv'd
A Gentile could receive the Holy Ghost!
How many that have stood in Peter's place
And sat as they presume in Peter's chair

Have held same partial doctrine! and confin'd
Salvation to their own exclusive pale!
Exemplifying thus their ignorance
Of other unaccomplish'd mystery
Which yet their true Apostle bids them know,
Lest self conceited wisdom puff them up,
That blindness, partial only, shall befall
Benighted Israel! — Till Gentile times
Draw to their end, and Gentile fulness come.
Then shall their fulness, as their fall before,
As their diminishing became, become
The riches of the Gentiles and the World!
Then out of Zion will come forth again
The Great Deliverer, and turn away
Ungodliness from Jacob — written thus
And sure as everlasting covenant
Concerning them, and sealed with that blood
Which cleanseth from all sin! mysterious depth
Of wisdom! and of ways unsearchable
Past finding out! for who hath known the mind

Of God, or been his counsellor; save he,
The WONDERFUL, so call'd — The Prince of Peace?
Who saith — « I will return unto my place
Till they acknowledge their iniquity
And seek me in affliction! » They abide
As it was written of them, « Many days
Without a king, a prince, a sacrifice,
Without an image, ephod, teraphim. »
Is it not written also « Afterward
They shall return and seek the Lord their God
And their KING DAVID in the latter days? »
And is not David buried? hath not he
His sepulchre among the Patriarchs
Unto this very day? did he ascend
Into the Heav'ns? yet he saith himself
According to his knowledge as a Seer,
In his prophetic character; that God
Had sworn that of the fruit of his own loins,
According to the flesh, he would raise up
His offspring Christ to sit upon his throne.

Was David Mediator? or could he
Set up that kingdom in the breast of man
Which is not meat and drink, but righteousness
And joy, and peace? what other throne had he,
Whereon his seed according to the flesh,
As son and heir, though Lord of hosts, could sit,
And reign before his Ancients gloriously,
Except that high and glorious one, so call'd
From the beginning — e'en Jerusalem!

BIBLIOTHECA BODLEIANA

PALINGENESIA.

BOOK IV.

Argument.

Address to Christ as High Priest. — Redemption of the body at his second advent. — Parallel of first and last Adam. — Type of two worlds in Jacob and Esau-Sabbatical year. — Two advents compar'd. — Restoration of Israel. — The appearance of the Son of Man, and the Saints in glory. — Invocation of the Messenger people. — Jew's last Missionaries or harvest men. — Warning to daughter of Tyre and mercantile nations. — Vashti. — Haman. — Balak. — Prophecy of Balaam. — Lion of Judah. — Address and warning to the kings of earth.

Palingenesia.

BOOK IV.

Blessed and only Potentate! though now
Dwelling in light of glory, whereunto
No mortal eye can penetrate! by faith
We follow thee where thou art entered
Our intercessor, and our Great High Priest
Of *good things yet to come,* within the veil
Of the true tabernacle! Once for all
While yet the temple stood, in time thus call'd,
End of the world, thou didst appear at first

Lord of Creation? Shall the Son by whom
THE WORLDS were made, who still upholdeth them,
The brightness of the Father's glory, have
A less extensive monarchy? Shall he
Who by himself hath put away our sin,
Repairer of the breach which Adam made,
Not have in this respect, in all most due,
Preeminence o'er Him? and thus become
« KING OVER ALL THE EARTH? » When he was born
King of the Jews, the Jews rejected him;
And if the root of Jesse shall arise
« *To reign over the Gentiles;* » do not they
Thus crucify *their king*, unwilling yet
To put this crown and title on his head?
Those once revil'd a sovereign on a cross,
These would renounce a Saviour on a throne;
Yet mercy waits on both, — where sin hath reign'd,
There shall grace reign triumphant. Once he came,
Not to destroy, but to fulfil the law,
The sinner's substitute; he comes again,

The Lord of life and glory, KING OF SAINTS;
Not to annul the Gospel, but confirm
The tidings which his parting voice announc'd
Unto THE WHOLE CREATION; not to sink,
But save the fabric, purging it from dross,
As the refiner purifies his gold
Destin'd for service; cursed once for man,
And through his disobedience bringing forth
Spontaneously the thistle and the thorn,
For man's obedience it shall yet receive
A blessing from the Lord! The earth renew'd
By the Creative Spirit of his mouth,
Shall yield her increase. Paradise restor'd,
Will have its river and its trees of life,
Its *throne*, whereon will sit the *Son of Man,*
The Lamb of God—THE SAVIOUR OF THE WORLD!
Such is *the world to come*—supplanting this
And next succeeding it, as Jacob's hand
Took hold of Esau's heel, mysterious act!
And came out after him. This birth of time

Analogous, and thus exemplified
In that twin offspring which his Syrian wife,
Daughter of Bethuel — to Isaac bare
In Padan Aram; when her barren womb
Conceiv'd two children, struggling even then
Together, as two nations ever since
Contending for priority. The one,
A cunning hunter, and a man of blood,
Surnamed Edom; of a carnal heart,
Who sold his birth-right for a sorry mess,
Despising that inheritance, transferr'd
Unto his younger brother; a plain man
Dwelling in tents; a very worm, on whom
Esau would ever trample, but a prince
Who hath prevail'd with God, and though he halt
By reason of sore wrestling in the night;
Yet shall he see the Sun of Righteousness
Arise again on Penuel, and come
To his own Bethel, where Almighty God
Surnam'd him Israel; and promised

That of his loins a race of kings should rise,
And rule in Palestine. The realm consign'd
By triple grant to Abram and his seed,
And call'd THY LAND, IMMANUEL! In whom
The promises are yea, and all amen,
And must in thee receive accomplishment
In aftertime! For Abraham therein
No portion had, save purchas'd burial place,
That he might call his own; though named thence
HEIR OF THE WORLD! For such inheritance
Was not entailed on the law, but on
The righteousness of faith. On him to come
An Israelite according to the flesh,
And HEIR OF ALL THINGS. When the elder son,
The red and ruling power, Edom call'd,
Shall serve the younger, who will then possess
The gate of all his enemies! The times
Parted asunder thus, divide the end
And the beginning of *two worlds*, thus deem'd
And thus interpreted by learned scribes

Of that EXPECTING PEOPLE, waiting still
The reign of their Messiah, and return
To their forefather's heritage, wherein
They had no REST in time of Joshua,
Which yet remaineth—and thus David spake.
A long time after of *another day,*
A limited and certain time, of old
Adumbrated in year sabbatical,
When all the land had rest; and that which grew
Spontaneously, was free for common use
To man and beast, as once in Paradise!
The type of that primæval blessedness
In TIMES OF RESTITUTION; of which God
Hath spoken from foundation of the world
By all his holy prophets. Blessed times
Of HIS REFRESHING PRESENCE! He shall send
Jesus, once sent and preached of in vain,
Till Christ, whom now the Heav'n hath receiv'd
Until his *second mission,* in *the day*
Significantly call'd *to-day;* as once

The *day of provocation*, forty years,
Prolonged in the wilderness; wherein
They fell through unbelief, and would not hear
The Gospel, preached without profit then,
For lack of faith. The fathers saw his works,
The Angel of his presence went before,
Veil'd in the pillar of the cloud and fire,
Which day and night accompanied their camp,
And in the rock which follow'd them. That rock
Was Christ. They prov'd and tempted him; to whom
In wrath he sware they should not see the land
Of rest and promise. In due time he came,
The Lawgiver and Lawfulfiller too,
To his own land and people: they with hearts
Still harden'd, hid their faces from his sight,
And enter'd not his rest; what time their minds
Were blinded by the dazzling lustre shed
Around His regal character, the scope
And burden of all ancient prophecy!
They understood not that of meaner things

Oft come the greatest, as humility
Precedeth honour;—and that He should spring
A root out of a dry and barren ground,
Who should grow up the tree of righteousness,
And overshadow them. They little thought
That as the stripling once, despised son
Of Jesse, chose a pebble from the brook,
In preference to armour of a king,
While yet he bore a shepherd's character;
So should his glorious antitype sustain
A past'ral office; rescued from the paw
Of bear and lion, from the murd'rous gripe
Of Herod and the Jews; he must o'ercome
In sharper conflict with that Philistine,
Whom only could the sword of death subdue,
Who had the power over it. Behold!
His visage was so marr'd, his spotless soul
Pour'd unto death, that he might after see
Its travail, and divide a portion with the great,
And with the strong the spoil; when kings will shut

Their mouths in mute astonishment, and see
That which had not been told them, and shall hear
That which so few consider—that the Lord
Is husband of his People, and foreknew
Her foul adultery; yet who can shew
The bill of her divorcement? She shall stand
Acknowledg'd at the royal bridal feast,
Queen Mother of the Church! array'd in gold
And needlework! All glorious! Gentiles bear
Her company, and enter in her train
The royal palace;—they must not despise
Her mean and low estate, or trample down
Her honour in the dust; her light shall come!
And they shall see its rising! She shall sing
Though barren, and though desolate shall bear
More children than all others, when her tent
Enlarged, and her curtains lengthen'd out
Her shame shall be forgotten, and no more
Remember'd her reproach of widowhood!
Forsaken for a moment, she shall be

Rejoicing o'er Jerusalem, his Word
Createth Her *new heavens and new earth*!
And saith, ARISE and shine thy light is come!
Sun! that didst stay thy chariot, and thou, Moon!
Arrested in the vale of Ajalon!
Ye shall be both ashamed! when the Lord,
Light everlasting! Sun of righteousness!
Shall shine upon his people Israel!
Such a discumfiture of Amorites
Was not beheld in Gilgal; such a storm
Of pelting indignation poured out
In hailstones of a talent each in weight,
Which then shall overtake the enemy
Gather'd against Jerusalem! the plague
Wherewith the Lord will visit all that host,
Array'd in arms against her; plagues of horse
And mule and camel; and of all the beasts
And riders smitten with astonishment!
Their flesh shall be consum'd and fade away
While standing on their feet; their tongues consume

Within their mouths, and they shall each lay hold
One of another, and each other slay,
Such tumult from the Lord will seize on them!
Judah shall fight, and gather to himself
The wealth of all the heathen; silver, gold,
Apparel in abundance, spoil of war,
And pledge of future wealth, in time of peace
And plenteousness; when out of heathen land
All flesh shall come to worship, and shall see
Zion, the city of solemnities,
A quiet habitation, as a tent
Whereof no cord shall loosen, or the stakes
Be broken any more, whose bread is sure
And water, in munition of that rock,
And place of refuge — where the King is seen
In beauty of his holiness! all tribes,
Nations, and tongues, and families of earth
Come to that feast, in time whereof of old,
The Saviour stood and cried, « If any thirst,
And needeth water, let him come to me,

And drink in faith of that lifegiving stream
Which shall become within his soul a well
Of overflowing water ». This he spake
Concerning that abundant effluence
Of spiritual gifts not then vouchsafed,
(He was not glorified) but promis'd since
And upon all that ask the boon, bestow'd.

Blow ye the Trump in Zion, sound alarm
In all the holy mountain; for the day
The day of darkness cometh, day of clouds,
And gloominess, as morning twilight grey
Steals on awaken'd nature. Such the host
Of holy myriads, rushing as the horse,
Or warrior chariots bounding o'er the hills,
As men of might encompassing the wall
Of some besieged city, by surprise
Assaulted in the night. A fire before,
A flame behind them burneth; stubble, chaff,
Unquenchable, consuming. — All the land

Before them as a garden; all behind,
A desolate and howling wilderness.
Before their face all people shrink agast,
Such firm array of battle, such a front
Impregnable, such order kept in ranks
Of march unbroken; step by step advanc'd
Like men of war, accustom'd to ascend,
And find, or make a breach upon the wall!
They climb and enter *as the thief* unseen,
For they are spiritual: bars and bolts
Form no restraint to men of such a mould,
Arm'd with ethereal weapons, passing through
All substance incorporeal — and if thrust
Themselves, or falling upon carnal sword,
Without a wound remain. Thus earth shall quake
And Heaven tremble, Sun and Moon be dark
At their appalling presence, and the Stars
Hide their diminishing. That mighty voice
That breaketh cedars in the wilderness,
Utter'd before his army — great their camp,

And strong their captain, terrible the day!
Who can abide its coming? therefore now,
Turn to the Lord with fasting! weep and mourn,
Let hearts be rent, not garments; seek the Lord
Gracious and merciful, and slow to wrath;
He will return and bless such offering
Made in sincerity and simple faith.
Blow ye the trumpet! sanctify the fast,
And gather all the people! let the bride
And bridegroom leave the chamber: let the priests
Between the porch and altar minister,
And cry for mercy. « Spare thy People Lord,
« Spare thine own heritage, nor give them up
« To be reproach of heathen, who will say
« Where is their God? He will reply—" Behold!"
« I send you corn and wine to satisfy
« More than your expectation, and beyond
« All ye can ask or think. I am not man,
« But God, and therefore, O ye, sons of men,
« Ye are not yet consumed. » Monuments

Of everlasting mercy! Be ye glad,
Children of Zion! and rejoice in him
Who gave *the former*, and will give to you
The rain, *the latter*—in its season due,
Mod'rate, or more abundant, as befits
Seed time or harvest; to raise up the blade,
Or swell the teeming ear. The floors with wheat
Shall be replenished! The fats o'erflow
With wine and oil, and ye shall eat and praise
Your benefactor—well named WONDERFUL
In all his dealings towards you. Ye shall know
Him in the midst of Israel your God,
When he shall pour his spirit on your seed,
When old and young shall dream and prophesy,
Handmaids and servants! Wonders shall appear
In earth and Heav'n. Fire and blood, and smoke
Ascending up in pillars! such the near
Prognosticating signs of that great day
And terrible, when darkness o'er the Sun
Shall draw her sable mantle most obscure,

And veil the Moon in crimson colour'd stole
And clouds with blood empurpled. In that day
In Zion and Jerusalem alone
Shall be deliverance. The little flock
On whom the Father's pleasure will bestow
The kingdom; shall assemble fearless there,
And all the remnant whom the Lord shall call.

LAND! spreading wide the shadow of thy wing!
Accustom'd to send forth ambassadors
Of merchandise, or gain, or public use,
Or of more high credentials, to extend
The Saviour's kingdom. Hear, O land! and heed
Thy great commission, and prophetic call!

Go! ye swift messengers, and carry forth
The tidings of salvation! Go—seek out
The peel'd and scatter'd people, meted out,
And trodden under foot, whose holy land
Rivers have spoiled, and left desolate

With Gentile inundation — comfort them
And say their warfare is accomplished
And pardon'd their iniquity. The voice
That cried in the wilderness of old,
Preaching repentance, crieth out again
concerning him exalted as a prince
And as a Saviour; to bestow that gift
Upon his people Israel! « Get thee up
« O Zion! with these tidings to the mount
« This *everlasting Gospel* bring with thee,
« Jerusalem! Lift up, lift up thy voice,
« Be not afraid, but unto Judah say
« Behold your God! » He cometh forth in strength
And his own arm shall rule; reveal'd at length
In meekness and in majesty — to feed
His lambs, and gather them! to measure out
The waters in the hollow of his hand,
Spanning the heav'ns, and the dust of earth,
And comprehending them, in equal scale
Weighing the balanc'd mountains, and the hills

In their proportion, as the Spirit points
The path of judgment, and directs the way
Of understanding. To such counsellor
The nations are but as a single drop
Merg'd in a bucket, and accounted small
As dust upon the balance; islands are
As very little things; as Lebanon
For fuel or for beasts of offering,
Such are all nations — nothing! counted less
Than nothing — Vanity! What likeness then
Will ye compare with him, what image make
In gold or silver like unto the Lord?
Have ye not heard and understood of old
And known from ancient time, that it is he,
That sitteth on the circle of the earth
That stretcheth out the heavens as a tent
And curtain'd habitation; where he dwells
Clothed in light! The princes of the earth
He brings to nothing: its inhabitants
Are but as grashoppers that sport their time

And vanish, and are borne they know not where!
But who has called forth that other host,
Created in the spangled firmament?
Stars whom he numbereth, and nameth all?
Whereof none faileth, or can fall away?
Strong is the Lord who guideth all their course,
Downsitting and uprising. Say not thou
O Israel, thy judgment is pass'd o'er
Or hidden from thy God? Canst thou search out
His understanding? He who fainteth not
Neither is weary, but who giveth pow'r
To them that have no might, increaseth strength.
When youth and strength shall fail, he will renew
The strength of them that wait on him: they walk
And are not weary, they will run the way
Of his commandments; and aspiring mount
On renovated plume, and eagle wing!
Fear not, ye men of Israel! thou worm,
Whom I have chosen, Jacob! Fear thou not,
For I will strengthen and uphold thine hand,

And they that are incensed against thee,
Shall be confounded as a thing of nought;
And I will make of thee an instrument
That shall thrash out the mountains, as the fan
Purgeth the threshers floor — For unto them
The set appointed weeks are yet reserv'd
By the chief husbandman who sends them forth
Sowers and harvest-men in Gospel field;
Such is his covenant; yet how can they
Hear it themselves without a preacher? who
Shall preach unsent? yet are there labourers
Yet standing idle in the market place
At this eleventh hour; yet are there isles
And ships of Tarshish, destin'd to bring home
The scatter'd family. There is a Land
Of Messengers and Missions, having wings
By Contemplation plum'd, to take their flight,
With these Glad Tidings to the chosen seed,
That he that scattered will gather them
And feed them as the Shepherd doth his flock!

Ho! to THE LAND thus honour'd! seek it not
On Afric shore or Syrian, where in days
Of rich Pygmalion, Sidon's daughters sway'd
The sceptre of the sea! the one denounc'd
By Roman edict, and the other fall'n
According to the threat of Prophecy,
Never to rise again! though once the mart
Of nations, now a place for fishermen
Whereon to dry their nets. Had she preferr'd
The merchandise of wisdom, better far
Than that of silver, she might yet have been
Thus priviledg'd; and had the mighty works
Been done in her, which the distinguish'd land
Whom such an invocation suiteth well,
Hath witnessed—she would have then sat down
In sackcloth, and in ashes. Ho! THE LAND!
And her renowned city, like old Tyre
Merchant of many people; lifted up
As an anointed cherub, covering
With her extended panoply of wing

Realms of his own discovery; from whence
She draws that wealth which holds an universe
In awe of her authority! But chief
Because to her the oracles of God
Have open'd all their treasures; hidden once
From them that held their custody of old,
A wise and understanding nation in the law
And testimonies; walking up and down
As on the precious stones of Paradise,
Upon the holy mountain of her God!
Her merchandize should not be treasur'd up
But be laid out in holiness! for them
That dwell before the Lord, to give the poor
Their seasonable portion of her own
Sufficient food and clothing durable!
Having such rich supply!—Oh! may she hear
The summons, and obey the gracious call
Inviting her to bring the Lord of hosts
A present of his People to the place
Where he hath set his name, on Zion's mount!

Daughter of Tyre! hath David said of thee,
Thou shalt be there, and bring thine offering?
And wilt thou not prepare it? When all things
Are well nigh ready for the marriage feast
Which the King maketh for his honour'd Son
About to wed his people, and his land!
Wilt thou refuse his call, as Vashti once
Ahasuerus? Think on that decree
Which shut her out for ever from the king,
Banish'd his royal presence, and bestow'd
Her state upon another, better far
Than she, as more obedient to her Lord.
The law of Medo-Persian alter'd not,
And that alike unchangeable, and long
Promulgated with greater penalty,
The nation that oppresseth Israel,
Or will not serve her, sinketh! Awful fate
Of that exalted Agagite, who us'd
His pow'r and influence at court, to kill
And cause to perish whom the king would save!

Vain artifice of man! No weapon form'd
Shall prosper, if directed against them
Who by the Providence of God are kept
As apple of his eye! Thus Haman heard
The voice of wisdom, when his wife declar'd,
« If Mordecai be one of Israel's seed
« Thou never wilt prevail, but surely fall! »
For even he that would bring down a curse
Upon the stock of Abraham; — thereby
Shall altogether bless them! Balak thus
Was disappointed, when the seer exclaim'd,
« How goodly are thy tents, O Israel!
« Spread forth as gardens by the river side,
« As aloes the Lord hath planted there! »
How could he curse, whom God had cursed not?
The People that should dwell alone, nor be
Incorporate with nations of the earth,
Though countless as the dust: of whom came forth
He that shall have dominion. Jacob's star
Announc'd his first appearance; and the King,

Higher than AGAG, shall arise and rule,
A sceptre out of Isra'l, who shall smite
Thy corner, Moab! and thy children, Sheth!
Possessing Seir and Edom. He lay down
Couch'd as a lion; who shall stir him up
As a young lion, roaring for his prey?
Who will not be dismayed at the noise
Of multitude of shepherds—called forth
Against him, he will not abase himself
For all their clamour.—He alone prevails
Worthy to open the mysterious book,
And loose the seals thereof. The lion he
Of Judah—Root of David—First and Last!
The bright and morning Star, that sendeth forth,
His Angel to the Church, to testify
Concerning things which shortly must be done
At his appearance; when the Lord of Hosts,
GOD OF THE HOLY PROPHETS, shall come down
Rending the heavens; on his seraph wing
Outstretch'd, and flying o'er Jerusalem,

To fight for Zion, and the hill thereof!
Surely he cometh quickly! As the cry
Behold the Bridegroom! While the virgins slept
With lamps extinguish'd, and for lack of oil,
Excluded from the marriage, as the thief
Surpris'd that unsuspecting householder
Who deem'd his goods in safety! Hear the voice
Of his own spirit, and his bride; who say
Come! and let him that heareth, answer, come!

Come then ye kings of Tarshish, and the isles;
Bring all your gifts! Arabia, Saba, send
Your offerings! All kings before him fall,
All nations do him service! Kiss the Son,
Lest he be angry, and your kingdoms fall!
In vain would ye stand up, and counsel take
Against the Lord, and his anointed one
On mount of Zion; on that holy hill,
From whence his law shall issue forth again
E'en from Jerusalem! He laughs in scorn

At all your vain endeavours to set up
Another Adonijah on the throne
Of the true Solomon, the Prince of Peace!
His own begotten Son, whose heart's desire
Is to possess his own inheritance,
The heathen, yet in chains of darkness bound,
And cruel habitations! Hath not he,
The Potter, o'er his vessel, equal pow'r
To make, or mar at will? And hath he said
It shall be dash'd in pieces? Shall the clay
Hold parley with its maker, and reply
Why hast thou fashion'd, or destroy'd me thus?
If such his sore displeasure—O ye Kings,
Be timely wise! Ye Judges of the Earth,
Be learned; serve with reverence and fear,
Him who from all the monarchs of the earth,
Powers and principalities of Heav'n,
As from the wise and learned of the East
In Infancy: shall when to manhood grown,
The fulness of his stature; yet receive

Arabian gold, and frankincense, and myrrh!
Pray'r shall be made before him—daily praise
Be offer'd in his temple.—Sheba's Queen
Shall stand astonished at all his wealth,
And wisdom; and acknowledge that one half
Hath not been told her of his regal state,
His excellence and power; and the store
Of corn, which in abundance heaped up,
Shall swell his ample garners with the fruit
Of shaken Libanus, and all the earth
Be filled with his glorious Majesty!
And all the People bless his name—AMEN!

PALINGENESIA.

BOOK V.

Argument.

Address to the Christian. — Improvidence and indifference of the worldling.—The philososopher equally negligent of things to come. — The Christian the only true philosopher. —His experience of the analogy between old and new creation.— Testimony of Isaiah.— Regeneration of the soul. Proofs drawn from the beatitudes of the Gospel, and the promises of the churches in the Apocalypse.—Invocation of the Saviour from Isaiah.— Restoration of Israel identified with the new Creation and world to come at the second advent. — Punishment of transgressors by fire. — Objections answered. — Prejudice. — Character of faithful servants.—Opening of the sealed book. — Vanity of man's judgment.

Palingenesia.

BOOK V.

Christian! I ask of thee—nor of the world
Seek satisfaction; or to gratify
Man's idle curiosity, or gain
A giddy multitude, would thus disclose
These hidden mysteries—this awful change
In bodies politic, in church and state,
In earth and air, and turbid elements
Of nature's disarrang'd and jangled frame,
Yet waiting restitution, and a form

Of firmer texture, and more noble use
Than that by man's ingratitude defac'd!
Christian! I ask of thee! Canst thou reject
The sacred testimony written thus
For thine instruction; but from others hid
In parables, in types obscurely shewn,
That seeing, they may not at once perceive,
Or hearing, may not understand the truth,
Left in judicial darkness! For the world,
Wrapt in itself—the present or the past,
Things yet to come regardeth not; if scar'd
By sudden revolution, or the shock
Of some tremendous earthquake, that o'erturns
And lays his neighbour's tenement in dust,
Each thinks his own more stable; hopes at least
Whatever may befal posterity
It will last out *his time*—as he is pleas'd
To call his little span, his lease of life,
A tenancy at will of the Great Lord,
Who with a moment's warning, or without

May dispossess him instantly; a thread
Snapp'd by a thousand incidents unseen
And unsuspected. Thus the dream of life
Or some light vapour of it flitting by
Draws his attention, and abstract his mind
From thought of an Hereafter; things to come
Lose their importance at such distance seen!

Thus acts the worldling—the philosopher
But little wiser, who discourseth much
Of cause original, effect remote,
Essence and matter; ransacking the earth
In quest of evidence for theories
All predetermin'd 'ere the search began!
Some subdivide the elements in small
And unexplored particles; or find
All are alike resolvable in one!
This makes all air inflammable, and that
Deprives each pestilence of noxious gas,
And render'd thus salubrious, inhales

His health restoring oxygen; till death
Regardless of all new vitality,
Mingles the sage with ordinary dust,
Ashes and earth! one more adventurous
Trusts to specific gravity; and wings
His elevated flight above this world
In globe inflated, and aerial car;
As Dædalus from Cretan Labyrinth
Escap'd to Trinacris, and like his son
On waxen pinion o'er Icarian sea,
Thence named after him—with parachute
Precipitate unfolded, but in vain!
Learns from experience that a silken wing
Speeds not the way to Heav'n! moments lost
In speculation of like vanity;
And second causes rivetting the sense,
Leave the Great First unnotic'd. Thus a world
Of matter's multiplied phenomena
And scrutiny of nature's hidden field
Pre-occupy the soul; and leave no room

For grace to enter, or suggest the thought
That in the midst of all his works unseen
Moveth the Great Creator! that our life
Is but itself a vapour, for a while
Apparent, as the harbinger of morn,
And vanishing 'ere yet the dayspring dawn!
How then should other worlds, above, below
In other sphere or hemisphere, attract
Attention circumscrib'd to present time
And present occupation; be the meed
Accumulated wealth, or empty fame,
And reputation posthumous with man
Alike indifferent to things divine!
Ask not of such what revelation saith —
The great endeavour of the world at large,
Jewish — Mahometan — or Catholic,
Of Pharisaic or Socinian school,
Is to shut out from view a *World to come*,
And make the most of *this*. We speak of those
Who condescending to allow a God

As framer of the universe, suppose
He views it with indifference, o'erturn'd
And ruin'd as it is; still less conceive
He will repair and renovate his work;
They willingly are ignorant how once
The world by water perished — how this
Which then stood out of it, is yet reserv'd
And treasur'd up in store for penal fire;
They care not what the change it undergo
They think of none — I ask not their reply.
Thou Christian, art the true philosopher!
For thou hast found a stone, a precious one,
That turneth all to gold; extracting bliss
From wretchedness, and wealth from penury,
And e'en from pining sickness, balmy health;
Thou hast a sword more potent than the touch
Of that enchanted spear whose rust restor'd
The late inflicted wound: for thou canst count
Thy loss for gain; and from the dregs of earth
By process and analysis unknown

To chymical alembic, canst refine
And sublimate all transitory things:
Till cast into another mould, they bear
The stamp and pattern of eternity!
Knowing that matter was consistent once
With spiritual purpose most refin'd;
That union with the body shuts not out
The soul from Heaven, or communion nigh
With him that dwelleth in the holy place
Inhabiting Eternity; that sense
Was once devoid of sin; and earth itself
Seat celestial bliss; thou hast an hope
That all things when renew'd, may yet become
« A bright and beautiful œconomy »
In site terrestrial, in fact and form
Divine and heavenly, as that whereon
The freshness of created glory fell,
When the Great Architect surveyed his work
And solemnly pronounc'd it « very good »!
Christian — I ask of thee! For thou hast known

Like transformation more astonishing,
For thou wert sometime darkness — and hath God
By his almighty fiat, said to thee
« Let there be light » — and have the morning stars
Carol'd the new creation of thy soul,
And is there joy in Heaven over thee,
Thou sin bewailing penitent? Hath Paul,
Or other minister, Apollos call'd
Or Cephas, travailed in birth for thee,
And art thou born of water, and the will
Of him who quick'neth all things by his word,
And washed in that laver, wherein all
Regenerate are sanctified in him
Who open'd in his blessed side a font
For sin and for uncleanness; water, blood,
Thence flowing forth together, to revive
The drooping spirit and the contrite heart,
To justify the sinner, to renew
His fallen nature, rend'red thus again
Meet for inheritance with Saints in light!

Are all things new to thee? the work of God
His Word, and office of his Spirit new?
Then canst thou sympathize in nature's groans
And long for her deliverance — the form
And fashion of this world that passeth by
Having the stamp of vanity, thereto
Made subject on account of man's offence
Ill suiteth thee; and subjected in hope
Of full recovery and curse repeal'd,
Waits till the sons of God are manifest
And their redemption perfected; to whom
Thus speaks the voice of prophecy. — The word
Of evangelical and holy son
Of Amos, wrapt in vision of the time
And world whereof we speak. « Lift up your eyes
To the celestial canopy, and look
Upon the earth beneath — for they like smoke
Shall fade away and vanish, and the earth
E'en as a garment, where the moth and worm
Engendereth, wax old; the reptile brood

That dwell therein shall die — but he remains,
His righteousness shall justify the Church
To whom he speaketh — hearken unto me
Ye that ensue my righteousness, and seek
Salvation everlasting from the rock
Whence ye are hew'n, deliver'd from the hole
And pit of your destruction, look unto
Your father Abraham, and her that bare
The burden of your birth, if born again,
Sarah — the new Jerusalem — the womb
Of the regenerate and royal race
Descended of the patriarch by faith,
And heirs of his inheritance; the seed
Of Israel, the circumcision true
Who worship God in spirit, and rejoice
In Jesus, and the hope laid up in him,
When God, shall comfort Sion, and shall make
Her wilderness like Eden, and her waste
And desert like the garden of the Lord!
Hearken to me, my people; in whose heart

My law is written; not with pen and ink,
Or on a stony tablet, but on flesh,
And by the Spirit—finger of the Lord!
Fear ye not man's reproach—nor be afraid
Of man's reviling, whom the cankerworm
And caterpillar shall consume as wood!
Fearest thou man that withereth as grass,
Forgetting thy Creator, who hath made
And stretched forth the heavens—and laid down
Foundations for the earth? Forget not him
The Lord thy God—his word is in the mouth
And in the heart of his redeemed; whom
The shadow of his hand encompasseth,
That he may plant the Heavens and the Earth,
The new Jerusalem—an hierarchy
And theocratic state, with equal law
Ruling in Zion—not by voice of words
And trumpet tongue, as once administer'd
Terrific and appalling—but in love
And in the still small voice of God within

Heard in the deep recesses of the soul,
To sway and regulate the inward man,
Composing all his passions — thus attun'd
To nature's harmony then poured forth
In perfect diapason of accord
With that celestial, which the firmament
Re-echoed, when the greater lights therein
And lesser, in their station primitive,
Held rule original o'er day and night;
For God, whose first commandment caus'd the light
To spring from darkness, and shine forth from thence:
With his own radiance shineth in the heart
Of the regenerate; with glorious beam
Reflected from the mirror of his light,
The face of Jesus, viewing in that glass
The glory of the Lord, themselves are chang'd
Into like image, and thenceforth transform'd
In the renewing of their minds, put off
The old man with his deeds; put on the new,
In righteousness and holiness of truth

Created after God. If any man
Be thus in Christ, he is a creature new,
Old things are pass'd away; and all become
As a new world to him — not more surpris'd
Columbus, when he landed on the shore
Of realms esteem'd untenanted — and found
Mines of metallic brilliancy, beyond
The dream of European avarice;
And rivers rolling down more copious means
Of gratifying man's insatiate thirst
For this world's vanities, than ever found
In Tagus or in Gange's golden stream;
Not more astonished the visitor
Of Acapulco, freighting ever since
Its native treasure to the distant shore
Of Ind and Ethiopia; than the soul
That traversing by faith the mighty gulph
Which separates the world invisible
From that of time and sense; obtains a view
Of the celestial city, garnish'd out

With stones more precious, and refresh'd by streams
Of life and bliss—adorn'd on either side
With trees for food and med'cine, yielding fruit
Each in their season—for that soul is come
To Zion, and maintains communion there
With all the just made perfect—and with him
The Mediator of the covenant,
Out of whose fullness, he derives all grace,
Restored in the image of his God,
And bless'd again with each beatitude!

Poor is he now in spirit—but enrich'd
With all abundance and sufficiency
For life and godliness. He stands enrol'd
A fellow citizen among the Saints
In household of his God; and henceforth hath
In Heav'n his conversation, and from thence
Looks for the Saviour; and to him belongs
The kingdom now established within
Over rebellious passions, and each thought

Brought in subjection to his Maker's will
In new obedience. He may sometimes mourn
As for an absent bridegroom, or a king
That quitteth his dominion for a time
On pressure of occasion, or on wise
And well arrang'd adventure; who hath said
Unto his faithful servants, «Occupy
Until I come.» Expedient is for them
His short departure, for except he go
And leave them for a while, he cannot prove
Their loyal fealty, or find a place
To exercise that office well assign'd
Unto his own vicegerent, to become
The comforter and advocate of all
Who seek his gracious guidance, and are led
Into all truth; who taking things to Christ
Appropriate, doth testify of him!
Spirit of truth! The world will not receive
Thy witness, neither can it, for it knows
Nor thee, nor thine — but thou hast promis'd thus

To visit, and to be, and dwell in them,
And with thy People walk, and be their God!
Thus blessed are THE MEEK — nor they alone
Hereafter shall be blest, but blessed here!
Nor Heaven only their's — for them reserv'd
A rich *inheritance on earth* to come!
Albeit as sojourners; they wander now
In weary pilgrimage, and travel on
Like Jacob with his staff on Jordan's bank,
Till multiplied like his their double bands!
They lean as Isaac did, upon the word
And promise of their God; and thus ascend
The mount of sacrifice, wherein their Lord,
Jehovah Jireh will at length be seen,
Providing against hope for all their need,
With better things than they can ask or think,
In time of expectation. Thus of old,
As Stephen testified of Abraham,
Did he set forth from Charran; having left
Ur of Chaldæa, and his father's land,

For that wherein he dwelt a sojourner
Without possession or inheritance,
Promis'd when childless to his future seed!

Moses was MEEK above all men on earth;
Yet when did he possess it? Was his lot
In Midian, when he tended Jethro's flock,
A servant and a stranger? Was his share
Of earth by Pharaoh's gift apportion'd him?
Or measur'd in the wilderness? or top
Of hoary Nebo; when the promis'd land
Mock'd his possession; seen in distant view,
But enter'd not? If meekness be the claim
And title of this earth's inheritance,
And Moses was the servant of the God,
Not of the dead, but living, surely he
That hath appear'd in glory, and thus prov'd
By such transfiguration his due claim
To life and immortality; will have
His portion of the earth allotted him,

When that celestial tabernacle, seen
And copied in the mount, shall be with men
In mountain of the Lord, when Jacob's house
Shall come unto it, and all people haste
To hear the law therein; the law of life!
When nations will no more lift up the sword
Or learn the art of war; but meekness have
Her joint inheritance with peace on earth!

Meantime there is an hunger which no food
Can satisfy.—There is a parching thirst
No liquor can allay. The famish'd soul
Pants for its God; as for the water-brook
The chased roe; and blessed is such thirst
And hunger, for it shall be satisfied
With all the fulness of a faithful God!
For he will feed his people with his choice
And hidden manna, and give them to eat
The tree of life—and they shall quench their thirst
In crystal streams of pleasure flowing forth

Out of the throne of God and of the Lamb:
When they shall see his face, and have his name
Inscribed on their foreheads—evermore
From death and curse deliver'd, they shall live
And reign for ever, seated on the throne
Of him that overcame, and will sit down
With them at marriage supper of the Lamb!

These are THE MERCIFUL, renew'd in heart
And purified by faith, and call'd the sons
And daughters of the family of God
Named in earth and Heaven. They behold
The Father as he dwelleth in the Son,
Effulgence of his glory, shadow'd forth
And veiled in humanity; and they,
United to the Lord, thus making peace
And one of twain, are PEACEMAKERS, possess
Peace that surpasseth knowledge, peace with God!
And reconcil'd to him, all glory give
As Angels in the highest, and on earth

Like them would herald Peace, goodwill to man
And everlasting mercy! Yet are they
Revil'd and persecuted unto death
And evil spoken of for sake of Christ,
As were the Prophets; yet do they rejoice,
E'en with exceeding joy, for the reward
That is before them, and endure the cross
Despising all the shame,—Oh! blessed they!
Their's in the kingdom of their Father God!
They are the salt of this ill savour'd earth
That keeps it from corruption; although now
Counted as good for nothing; and cast out
And trodden under foot; are citizens
Of holy city, which in after time
Set on an hill shall lighten all the World
And glorify the Father — when the Son
Shall be set up on Zion; crowned King
Of Saints and glory; and bestow on them
The glory by the Father given him,
For he is worthy; and accounted such

Are they to stand before the Son of Man!
They that by faith have overcome the world,
This present evil one; and then receive
Their crowns apocalyptic; promis'd them
In *World to come* — by him who is alive,
Though he were dead, and walking in the midst
Of his own golden candlesticks, supplies
Light everlasting unto all that live
And overcoming fear no second death!
Having a stone, a white one, and a name
Written thereon; a name ineffable
Which none but he that hath it ever knew!
He shall have power o'er the nations; hold
A rod of iron, sign of lordly rule,
And break them into pieces — as the pot
Shivers before the potter, when he casts
A base rejected vessel on the ground!
All such whose names are written in the Book
Of everlasting life and of the Lamb
Slain before earth's foundation, stand confess'd

Before his Angels and the Father's face
In him revealed. They that overcome
And keep the word of patience shall be kept
In time of that temptation, which shall try
All dwellers upon earth. Hast thou a crown
Believer? Hold it fast and overcome,
Let no man take it from thee. Dost thou look
For Christ? He shall appear a second time
For thy salvation — he shall give to thee
To sit upon his throne, and write his name
On thee a pillar of his temple made.
Oh! take it not in vain, nor swear at all
By Heav'n his throne, or by his footstool earth,
Nor by Jesrusalem, which cometh down
From out of Heav'n — city of thy God!
Of The Great King of Israel! he that hath
The key of David, and the government
Of all his kingdom on his shoulders laid
To order and establish evermore!
Oh! may thy zeal perform it, Lord of hosts!

Look down, O Lord! from Heaven and behold
From habitation of thy holiness,
And of thy glory; are thy mercies yet
Restrained? and doth thy compassion fail
Whose name is everlasting? Oh! return
The tribes of thine inheritance! Oh! rend
The Heavens and come down, and cause to flow
The mountains at thy presence! As the fire
Maketh the cauldron boil; Oh! make thy name
A terror to the nations that tread down
Thy cities, and reduce Jerusalem
To desolation, for that holy house
And gate of old call'd Beautiful, wherein
The Fathers used to proclaim thy praise
Is burned up with fire, and that hill
Beloved above all, e'en Zion's mount
Waste as a wilderness. Yet thou hast said
It shall not altogether be destroyed
For thine own servant's sake; thou wilt bring forth
From Judah an inheritor, a seed

Of Jacob, and thy flock again shall feed
In Sharon, and thine herds in Achor's vale
Lie down in peace, when all the former time
Wrapt in oblivion shall be passed by,
No more to be remembered "behold!
(Thus saith the voice prophetic) I create
New Earth and Heavens—Let the voice of joy
Rejoice o'er the creation which I make,
For I create Jerusalem a joy
With all her people; for the voice of woe
And wailing shall be heard in her no more—
They shall not plant, and others eat the fruit,
Or build up habitations for a foe
Sent to inhabit them; but as a tree
Affordeth shelter to the sons of him
Who planteth it, so shall my people long
Enjoy their labour, as an holy seed,
And all their offspring blessed of the Lord!
Around the patriarchal seat, as once
Before transgression enter'd, shall the wolf

Depriv'd of all his fierce hostility
Lie down together with the Lamb — the straw
That feeds the bullock shall the lion eat,
And dust the serpent — then shall none destroy
In all my holy mountain, saith the Lord!
Rejoice ye with Jerusalem — be glad!
All ye that mourn her misery — as soon
As Zion travaileth, before her pain
Announceth her delivery, the birth
Of all her nation is accomplished!
And she remembereth no more her pain,
For joy a man is born; ordain'd to rule
All nations, whom the Gentile tribes shall nurse
And dandle on their knees, to whom all kings
Shall minister, and queens, as nurses bring
The breasts of consolation, for as one
Whom a fond mother comforteth, the Lord
Will comfort desolate Jerusalem!
Then shall ye tremble, who have cast her out
And thought to render service to the Lord

By all your persecutions — strange abuse
Of his own word prophetic, render'd thus
By misinterpretation — a command!
Ye shall be recompens'd in day of wrath
And tribulation — every eye shall see,
All tongues proclaim his glory, when the sign
Appeareth in the clouds — the Son of Man
With all his holy myriads, sending forth
His messengers to Tarshish, Pul, and Lud,
Tubal, and Javan, and the distant isles
That have not heard the rumour of his fame,
Or caught the glimpse of glory. — They shall come,
And with them bring their brethren, offer'd up
An acceptable present to the Lord
Out of all nations in the Holy Mount;
And they shall be as Levites, and become
Part of that Royal Priesthood, who shall thus
Offer clean vessels in the House of God!

Thus shall remain the Heavens and the Earth,

And thus the seed of Israel. — All flesh
From sabbath unto sabbath, shall come up
To worship at Jerusalem — nor deem
No place of vengeance will be found for those
Incorrigible — Tophet is ordain'd,
And Hell enlargeth all her boundaries,
For such transgressors — men shall then go forth
And look upon their carcases — whose worm
Shall never die — abhorred of all flesh,
In penal fire never to be quench'd.

Think not — O! vain objector, we disclaim
As inconsistent with *this World to come*,
Or Hell or Heaven — we of either speak,
According to the oracles of God,
As far as they have spoken. — We believe
ETERNITY, but do not use the term
With reference to time and circumstance
Of limited duration, and the course
Of this or any world that hath an end,

Ages of ages without number roll
Before the face of their Eternal King,
The great incomprehensible I AM,
When this world's transitory stage, and earth
And heavens that succeed are fled away
And found no place for them: and thus the soul,
That seed of immortality, a germ
Of amaranthine bloom, transplanted there,
« Where first it grew, » will bear immortal fruit
According to its properties.—We leave
The veil where it is plac'd beyond the throne,
White with excess of brightness, as the beams
Of solar radiation merg'd in one,
In sight are colourless.—The second death
Sufficeth us to know will be the lot
And portion of impenitence.—The just
Whose names are written in the Book of Life,
Can die no more; but what those words imply
« GOD WILL BE ALL IN ALL, » we are not wise
Above that which is written to unfold—

Reason and revelation each forbid
A renovated Earth in Heaven plac'd
According to that strange hypothesis,
Which contradicting all analogy,
The laws of nature, and the lapse of time,
Can find beyond all sublunary state,
Remains of time and sense, e'en death itself,
Crying and pain and sorrow, kings of earth
And national distinction, former things
No more to be remember'd—wrath fill'd up
Pour'd out again in judgment, within view
Of beatific vision! and *No more*
Curse, where it never occupied a place,
In the third Heaven! Paradise of God!
Such inconsistency, the consequence
Of transposition in prophetic terms
Clear in themselves and obvious, altho' couch'd
In language highly figurative—true—
Yet *figures* bear analogy to things:
And none but crazy brains could take the toes

Of Daniel's metal image for the head!
Such were a transmutation strange enough,
Turning man upside down, and causing time
With all political vicissitude,
To roll upon his axle back again:
But all relation and conformity
Must suffer violence to square with scheme
Of that inverted order, under which
The glorious Holy City *goeth up*,
Which, to the sight of John in spirit borne
Unto the mountain by his angel guide,
« *Descended out of Heaven, Coming down,* »
Prepared as a bride, and having on
The glory of her God: when He will come
To tabernacle once again with men!
Transpose the terms—as commentators do
Wresting this scripture from its obvious sense,
And things already hard to understand
Concerning the last days, by Peter's own
Acknowledgment confessedly obscure,

Assume another character and form,
Delineate such who will — we freely grant
Our common liability to err,
But claim our christian liberty of thought,
Of speech and conscience, if in fear of God,
And jealous for the honour of his word,
We venture thus to differ — nor would add
Or take away one word of prophecy,
Remembering that awful penalty
Denounc'd on such presumption — God forbid!
And guide us by his spirit, for we know
All may be liars, but He must be true.
Truth is our end not argument; we mean
Offense to none whom truth would not offend:
Fools we would gladly be for sake of Christ,
Despising shame, and when defam'd intreat,
And when reviled bless — and *warned warn;*
Absolving thus our conscience from the charge
Of having hid our talent, or conceal'd
That candle in a bushel, which we trust

Hath been committed to our care to set
Upon a candlestick — that other eyes
Not purblind may behold; but Prejudice
Hath neither eye nor ear, a ready tongue
To speak at large in generals: it shuns
Particularity, as prone to lead
To nice investigation, and the test
Of open evidence — it swallows down,
As doth an ostrich, iron — lays an egg
Upon the sand and leaves it, stalks away
Full of its own importance, or stands still
And slumbers in suppos'd security,
Hiding its head, and thinking none can see!

What proves a faithful servant? Doth he not
Lament his master's absence? sighing thus
Oh! could I see my JESUS! even so
As thou hast said, « COME QUICKLY », whereas mark
Of much indifference, or lack of love
And froward disposition, is the fear

Lest He come suddenly! another saith
« My lord delayeth, » thus occasion springs
To beat his fellow servants, and usurp
Tyrannical authority o'er them;
Poor triumph! and precursor of his fall!
Not so the faithful steward, whom his lord
Shall of a truth make ruler of his house,
If at his coming he shall find him wise
And watchful, in his absence occupied
In daily ministration — doing thus —
Dispensing well the mystery of faith
And godliness — thus giving milk to babes
And meat to men of stature, portion'd out
Each in its proper season, drawing forth
Out of his treasury both new and old,
Who having much entrusted to his care,
And knowing that of him is asked more,
As made acquainted with his master's will,
Is careful to be ready — lest he come
When he is not aware, and at an hour

Unthought of, unsuspected. His design,
Is like the Baptist's upon Jordan's bank,
To preach repentance, and to turn aside
The disobedient from the path of sin,
Into the way of wisdom, and prepare
A people for the Lord.—That voice of old
Behold the Lamb! was heard when he appear'd
Before his Shearers dumb, a sacrifice
And substitute for sinners.—Other sound,
Behold the Lion! will announce his last
And great Epiphany, in day of wrath
Exalted on his throne, a Royal Priest!
What time the book of destiny, which none
Could loose or look upon, in Earth or Heaven,
Seal'd till the end of the prophetic time,
Shall be unfolded—when the kings of earth,
The great and rich, and captains, and the bond
And free, shall to the mountains call aloud,
And to the rocks to cover them, and hide

From face of him that sitteth on the throne!
Who then shall stand? The faithful, those on whom
Such day of wrath shall not come unprepar'd,
For they are not in darkness—and well know
It cometh as a thief by night—but they
Are waiting, and with girded loins expect
And look for its appearance, having on
An helmet, and a breast-plate, Hope and Love!
Children of light are they—nor do they sleep
As others, but are sober, watch and pray;
For they are not appointed unto wrath,
But to salvation—with such words as these
They comfort one another, and esteem
A faithful overseer set over them,
For warning and admonishment, as one
Who is accountable, and ought to be
Accounted as a minister of Christ,
And steward of the mysteries of God;
Of whom it is required to be found
Faithful, as Moses was, in all his house;

They judge him not, or bring him to the bar
Of human judgment.—Who art thou, O Man!
To judge the servant of another? He
Standeth or falleth to his heavenly Lord,
Esteeming it a light and trivial thing
Thus to be judg'd of thee—he judgeth not
Himself, and knoweth not or right or wrong
As of himself—but waiting for the time
When his own Lord shall come and manifest
The counsel of his heart, in hope of praise
From him, whose thoughts are not as those of man,
In doing well, committeth all he doth
In all sincerity to God alone!

PALINGENESIA.

BOOK VI.

Argument.

Address to St. Paul.—Scope of his epistle to Thessalonica.— Apostasy and Man of sin.— Age of reason.— Death and revival and perdition of Roman Beast.—Daniel, Isaiah, and St. John compared.— Impenitence of the times.— Address to the Elders of the Church.— Divisions of opinion common to Jew and Gentile.— Epistle to Timothy. — Appearance. — Judgment. — Kingdom identified. — Parallel of Daniel and St. John.— Summary of the subject.— Proofs from nature and revelation.

Palingenesia.

BOOK VI.

Hearken to Paul of Tarsus! Citizen
Of no mean city born, and free of that
Self call'd eternal on her seven hills;
A roman! denizen with saints in light
Of the celestial! We appeal to thee,
Our great Apostle! and to thine address
Of old inscrib'd to Thessalonian Church,
Alledging reasons why they should not be
Shaken in mind or troubled, as if then

The coming of the day of God were nigh;
Didst thou revisit earth and find how facts
Have well evinc'd their truth, thou wouldst assign
The same for deeming it were near at hand
Yea at the door! to gather unto Christ
All the elect; thou wouldst direct our hearts
Into the love and patience of the Lord,
Waiting for him—thy Gospel sent in pow'r,
And not in word alone, would turn our minds
From all idolatry to serve the Lord,
The living and the true, and wait his Son
From Heaven, whom he raised from the dead,
Jesus! Deliverer from wrath to come!

Yes, Paul! We follow thee as far as thou
Didst follow Christ—determining to know
Nothing but Jesus and him crucified!
His death, our life—we do not so much live
Ourselves, as He in us.—When Christ our life
Appeareth, we shall then appear with him

In glory, glorified! Our life is hid
With Christ in God—our hearts are therefore set
With all affection upon things *above!*
Where he now sitteth, on his Father's throne,
Till His own Kingdom come, appointed him
In everlasting council, and transferr'd
For ministration by his special grant
To them that follow'd him, for they will sit,
According to his word, on their twelve thrones,
Assessors in the judgment, to consume
And take away, and utterly destroy
That Horn with eyes of man, and look more stout
Than all his fellows, whosoe'er He be
Arising out of that decemvirate
Monarchical, and ruling over it
For his appointed season, AUTOCRAT,
Changer of times and laws.—The Son of Man
Cometh in clouds of Heaven to pull down
Such usurpation, and set up his throne
Of universal empire, never more

To suffer violation, or give place
To principality of man's devise,
Such cogitations troublous as they are
Under Satanic influence, end in peace!
Dominion theocratic and divine!

Since the foundation of such reign on earth
Dates its commencement when the Saints arise
At the Lord's second advent, nor is such
Extended to a term beyond the time
Of resurrection ultimate, we draw
An inference legitimate, and shew
Its origin and end between THE TWO.

The resurrection was denied of old
By Sadducees, and deem'd already past,
Thus is IT now disputed as set forth
By PAUL in order of appointed time:
Christ the first fruits, and afterwards all they
Incorporate with him when he shall come;

Just and unjust in time appropriate,
Summon'd to judgment at the great assise
Usher'd by sound of trumpet, and esteem'd
Like that of Human Institute, One Day—
Tho thousand years duration! was The Cross
Unto the Jews a stumbling block? The Crown
Is such unto the Gentiles, as they once
Esteem'd it foolishness—so doth the scribe
And the disputer of *this present world*
Esteem it folly to expect the reign
Of Christ in person.—Carnal minds of old
Renounc'd all import spiritual, and minds
On spiritual import wholly bent
Reject the literal—and each is wrong
According to his system; what the soul
Is to the body mortal, surely such
Is *spirit* to the letter, giving life
And animation, while the form itself
Retains its substance and its service too.

What was Paul's hope and joy and joyful crown?
Was it not they that follow'd him? as he
Follow'd his Saviour. To what end doth he
Turn their attention, and direct their view?
Not to their own translation to a state
Of incorporeal blessedness, but hope
Of resurrection bodily—not bliss
Beyond all confines of created sphere,
Apotheosis whereof none could tell
Were he so caught as that Apostle was
Up into Paradise, or lawfully
Speak words unutterable spoken there!

No, Paul directs the patience of the Saints
Unto another object—holding forth
Another expectation —of the day,
Descent and presence of the Lord in terms
Significantly personal —he prays
Unto this only end, their hearts might be
Stablish'd unblameable in holiness

Before the Father, at the *coming down*
Of Jesus and all his Saints—for they
That sleep in Jesus will appear with him;
And when THE LORD HIMSELF shall so come forth
Out of his holy habitation, they
That are his remaining yet alive,
Will be caught up to meet him in the air.
Thus prayeth Paul.—« The very God of Peace
« Preserve you blameless! Spirit, Body, Soul,
« Be altogether Sanctifi'd and sav'd
« Unto *the coming* of the Lord, when he
« Shall come to be admired in all them
« That now believe the testimonial sure. »
He will be glorified in all his Saints!
When they that love delusion, and believe
A lie, shall share the condemnation just
E'en of THAT WICKED, whom the Lord's own mouth
Consumeth, and will finally destroy
With brightness of his presence—is HE not
Revealed in such lively characters

The chief ones of the Earth; the mighty dead
Pharaohs! Sennacheribs! of other times,
Cæsars! and Charlemagnes! all such exclaim
At sight of the DESTROYER « Is this man
« This sea-born, seven-headed, self-crown'd Beast
« With his ten crowned horns, whom none was like
« Or able to make war with — leopard he
« With feet of bear, and lion mouth, and tail
« Of scaly dragon — as Leviathan
« Making the deep to boil, and upon Earth
« Made without fear — making and marring kings
« Children of pride. « THE MAN OF DESTINY »
« Self will'd and wonder'd at, whose arm did sieze
« And with an earthquake violence o'erthrow
« Our ancient kingdoms — is He thus become
« Like one of us! whose fire and sword laid waste
« And made the world a wilderness — is He,
« Weak as ourselves, his carcase under foot
« Trodden of man, and cast out of his grave
« Like an abominable branch, nor join'd

« In burial with our royal dynasties
« Thus overthrown ? » An universal peace
Since this oppressor ceased hath become
The joy of all the earth — the fir-trees sing
And cedars, and rejoice that since his fall
No feller is come up to Lebanon
To lay it it waste — rejoice not Palestine
Over this broken staff, the rod of him
That smoke e'en thee is broken, yet from root
Of serpent will come forth a cockatrice
A flying fiery serpent that ere long
Over thy gate and city will appear
When thou wilt howl and cry, and from the North
His smoke will issue, as the Locusts once
Rose with their king Abaddon from the pit!
So from the bottomless abyss will rise
That horned many headed monster, once
Ridden of drunken Harlot, thus decreed
To break the last Assyrian in thy land
And on thy mountains tread him under foot

That triumph'd o'er Jerusalem — his yoke
Shall then depart, his burden be remov'd
From off thy shoulders — such the sov'reign will
And purpose of the Lord o'er all the earth,
And who shall disannul it, who can turn
His outstretch'd arm — when he shall choose again
And set in their own land his Israel
And shew them mercy — when the Philistines
Surpassing those of Gath in pride of war,
Uncircumcis'd in heart, who thus defy
The living God — shall bring them to their place:
Albeit they think not so, and serve them there
As servants, and as handmaids, and become
Captives of them, whose long captivity
They have embitter'd with hard servitude,
In iron chains of mystic Babylon
And its successive monarchs — last of whom
The beast that was, and is not, though he be,
Of heads and kings the eighth, yet of the seven,
Wound of whose death when healed will reveal

The great Apollyon, recognising him
« Son of perdition » — to perdition sent!
Upon whose throne and empire poured out
One vial full of wrath, another finds
Restor'd from short dethronement, putting forth
His unabated force — « I saw the Sun
And therein stood an Angel (who can tell
Whether a minister of light, or one
Such shape assuming better to beguile)
Whose voice uplifted summon'd all the fowls
That fly in midst of Heaven, to come up
And eat the flesh of captains, and of kings
And mighty men — I saw THE BEAST, saith John,
And kings of earth and armies making war
Against THE WORD OF GOD »; these two, the Beast,
And the false Prophet working miracles,
Were cast alive into the lake of fire,
Burning with brimstone! such the vengeance pour'd
On those apostate nations, that receive
The bestial mark, and worshipping fall down

Before his image, rear'd like that of old,
In plains of Dura, that all men might serve
Fall down and worship it; when certain Jews
Shadrac, and Meshec, and Abednego,
Disclaim'd such homage, and were cast alive
Bound in a burning furnace, seven times
Heated to scorch more fiercely — yet were seen
Walking unhurt in midst thereof, with whom
A form appeared like the Son of God!
Thus will the faithful circumcised few,
Tho' tried by fire, be found to praise therein
A present Saviour, in the latter days,
When he shall come in flame of fire reveal'd,
And walk with them on earth, who never bare
The bestial mark, whose names are all inscrib'd
In the Lamb's Book of life; the sons of God,
Children of resurrection, who will stand
Each in their lot, like Daniel! He foretold
The first appearance of the Son of Man,
And hath foretold his second, at the time

When that determin'd on the desolate
Shall be consummated at end of days
And scattering of people, holy call'd
And still beloved — when the Son of Man,
Cometh in clouds of Heaven, to receive
His kingdom and dominion, at the close
Of the four monarchies, that trampled down
Each in their turn his people. He now holds
A pruning hook, to visit his own vine,
And will cut of the sprigs, 'ere yet the grape
Be ripen'd in the flower. — Did he spare
When the wild forest boar was suffered
To root it up — His vineyard? will he save,
Olives thus wild, who spared not the good,
In day of visitation? was he not
As now, long suffering in Noah's day?
When righteousness was preach'd an hundred years
Ere came the Deluge! — Men repented not
Nor will they now, if his foreknowledge spake
In Truth prophetic. — Men believed not

Nor will they then, if Christ knew what is man
At his appearance, for he asks himself
When he shall come, shall he find faith on earth?

We warn not now the mocker,—we address
Not the profane, but the professing world.
Nay we approach the Fathers of our Church
And Elders of our Israel, appeal
Unto their consciences, in sight of God
Excusing thus our own; not to rebuke,
But to intreat them with all tenderness
And christian circumspection, to beware
Lest in opposing these disputed truths
They fight against the Lord—rush unawares
Against his bucklers boss, as doth the horse,
In day of battle, sure to be o'erthrown!

What wonder if these doctrines duly drawn
From scriptural analogy, and things
Written for admonition, unto us

Who live in *the last days*, should e'en produce
Strife and division? That is nothing new,
Strange or incongruous, with sacred truth!
The Jews rejcted that, which Gentiles hold
In veneration—that which Angels love
To look into, and bending down adore!
INFANT OF DAYS in lowly manger laid,
Humiliation wonderful! yet we,
In this our Gentile unbelief dispute
Things which the Scriptures testify, the thrones
Set up in Heaven, whereupon will sit,
Encircled with his glorious company,
Myriads of blessed Saints assessors there!
ANCIENT OF DAYS! tranferring to a scene
Of other judgment, than of papal horn,
And antichristian empires—that whereby
The Roman Beast and tributary kings
Are slain, and given to the burning flame!

Thus slow of heart are ALL, to apprehend

All that the Prophets spake of things to come!
The cause is not the teacher, but the taught,
And their unwillingness to learn — The fault
Lies in the soil unsuitable to bear,
Not in the seed — thorns rise a ready crop!
But wheat demandeth culture. What saith Christ?
« Suppose ye I am come to bring you peace?
« I tell you nay — division rather — fire
« On earth already kindled — henceforth five
« Divided in one house — against the three
« The two, the mother — daughter — father — son,
« Thus will be separate: ye see a cloud
« Rise from the West—and straightway there appears
« As ye expect a show'r — so it is:
« The south wind blows, prognosticating heat
« Discern'd aforehand — O! ye, hypocrites!
« Thus to discern the face of earth and sky
« And leave unnotic'd more portentous signs! »

Such have long since appear'd and passed by

Already numberless, and unobserv'd!
That last and pregnant one now manifest
Not only scoffers walking in their lusts
Denying what they dread—and saying oft
« Where is the promise? » But believers too
Stifling convictions, shutting out the light
With needless apprehensions, and the fear
Of undefin'd contingencies—Not so
The great commission to his son in faith
Utter'd of Paul. « I charge thee before God
« And the Lord Jesus Christ, about to *judge*
« Those whom he quick'neth, and the dead in sin,
« At his *Appearance*, and his *Kingdom*,—preach
« The Word—be instant out of season—in,
« Reproach, rebuke, exhort, the time will come
« When they will not endure sound doctrine—turn
« Their ears from truth to fables » (nor is this
A cunningly devis'd one, which sets forth
The majesty of Christ, but the sure word
Of prophecy, and more affirm'd by those

Eye witnesses who saw upon the mount
Its glory and its excellence) « Watch thou
« And do they work Evangelist! endure
« Afflictions! and prove well thy ministry! »

Thus Paul to Timothy — thus preached Paul
The personal Epiphany of Christ
That blessed hope, *in union with his reign*
And judgment! Thus the Lord himself appeal'd
To Caiphas — deducing what he said
Of his judicial advent, as he did
In other such discourses from the Book
Of Daniel — that well nam'd *Mother Text,*
Since echoed by its Beth-col-daughter voice
Apocalyptic! of which parallel
Comparing justly spiritual things
With spiritual « *whosoe'er shall turn*
From its original and only sense
Touching the glorious advent — leaving thus
Ancient tradition — willingly o'erthrows

The pillar — undermines the corner stone
Of evangelical eternal truth. »
All reas'ning about righteousness on earth
And judgment yet to come and reign of Christ,
With all his saints, in wild disorder thrown!

Where is the warrant to divide the things
Which inspiration hath together join'd?
Appearance — judgment — kingdom, to prolong
Its well defin'd duration; or maintain
That only *one* and *figurative* sense,
Of terms themselves significant and clear
Importing a dominion *personal*
The *presence* of a judge and king: should man
By transposition of his own devise
And arbitrary comment place *above!*
A dispensation promis'd here *below!*
« Under the whole of Heaven », upon Earth?
O vain attempt to snother out of sight
Such bright economy! and close again

The book unseal'd and open! many run
Already to and fro — and many turn
To righteousness; the wise will understand,
The wicked never — when the end shall be!

How often is this ancient creed condemn'd
For innovation! tho' as old as time!
At least as old as Enoch! and he lived
Seventh from Adam — possibly thereby
Prefiguring that in the seventh age
Or chiliad — in the sabbath of repose!
Six working days accomplish'd — men like him
Would walk with God, and sweet communion hold
With their Creator, as the blessed Pair
In Paradise on the first sabbath morn
Naked and not ashamed! when the bride
Was brought unto the bridegroom by the Lord
Bone of his bones, as taken from the man
And made again one flesh — acknowledg'd type
Of that «*great mystery*» the marriage bond

Between the soul of man and love divine;
Christ and his Church, prefiguring! in Him
Chosen before foundation of the world
By the eternal Father — whom the Son
Will then present unto himself — a Church
Glorious, unblemish'd, spotless! in his day
Of rest and of refreshment, when his wife
Albeit adulterous, yet lov'd in youth,
Betroth'd from everlasting unto Him,
Shall by his grace be ready, having on
The wedding garment of his righteousness
The saintly robe, the linen white and clean:
Call'd with the blessed to the marriage feast
The supper of the Lamb. Behold the Lord
Cometh with ten, or twelve times thousand twelve,
As Enoch, John — as Zacharias saith
With all his Saints — such honor have they all
To execute the judgment over all
Angels, and those men railing murmurers
With swelling words and mouths of wickedness!

Mockers and sensual — to whom reserv'd
Eternal darkness, without water clouds!
Trees without fruit, pluck'd up and withered
Rotten at root, twice dead! Beloved — built
On your most holy faith; in pray'r to God
Look for his mercy — He will keep your feet
From falling, and present your faultless souls
Before his presence with exceeding joy!
Such are his own true sayings, such the voice
Of them that have his testimony, call'd
SPIRIT OF PROPHECY — the mind that was
In Jesus, may it also be in you!
Born of his flesh and blood, incorporate,
One Bridal Body, taken out of him,
And joined to the Lord in *Spirit one!*

Such are the links, and such the golden chain
Of Christian HOPE, by which our anchor'd soul
Ent'reth within the vail, and thus outrides
Wave after wave the billows of the World

In time of tribulation having peace!
Storms will arise! but in the midst thereof
Appeareth oft the Saviour! ever near,
In time of need! He walketh o'er the waves,
The wind and sea obey Him — and are still!
There is a calm immediately! He comes
To strengthen feeble knees, and to lift up
Hands that are hanging down — to comfort them
That serve the Saints necessities, yet fear
Shipwreck of Faith, to them a voice is sent
« Fear not beloved — peace be unto You;
Be strong », and They are strengthened: and thus
Tho' full of fears and fightings, in these days,
When visions, sealed once, are speaking plain:
We would examine what the Scripture saith
And be confirm'd and strengthen'd in the Truth
Noted therein, from that unfathom'd mine
Extract the precious ore (without alloy
Or mixture), which these golden veines supply:
The scatter'd grain whereof we would collect

From the broad stream of prophecy and make
Current, if counted *standard,* by the test
Of equal balance, written Word of God,
Planter and Builder of each Paradise
Garden and city! Sons of God and man
Plac'd in the one or other — Satan's work
In that accomplish'd and in this destroy'd!
Thus fell, and thus recover'd from the fall
Adam and his descendants — thus contrast
Transgression and obedience, sin and shame
And grace and glory — trace by such a clue,
The thread of mystic prophecy, the maze
Of windings in that wond'rous labyrinth
Wherein believers wander, till the seed
Of woman shall have bruis'd the serpents head.
From call of Abraham, till he become
With his posterity and heirs by faith
A blessing to all families on earth;
In whose eventful story is held forth
The mystery of man's rebellious race

Ever averse to God — and his decreed
Eternal purpose to redeem mankind
By mediation, office, life and death,
And resurrection of his only Son
Incarnate, and exalted to this end
To offer intercession and obtain
Gifts for such rebels, that the Lord their God
May dwell among them — by his Spirit now,
And by a personal Epiphany
At consummation of this present *age*
Now call'd *this World;* for in the *World to come*
If deem'd expedient to apply the term
To periods of duration, he will shew
The riches of his glory now bestow'd
In gracious earnest on his faithful few!

Yet such extensive survey, such a full
And manifold discovery of love
Surpassing knowledge, reaching to the bounds
E'en of *the whole Creation,* hath been held

Subversive of the whole economy
Of man's redemption; adverse to the work
Of vital godliness! as tho' an eye
Of finite comprehension could embrace
The periscopic view of Him, who sees
The end from the beginning, and beholds
Things that are not, as having in themselves
A form and substance which futurity
In womb of time engendereth — brought forth
Each in its season suitable; he makes
The base confront the noble, and hath oft
Chosen the weak and most despised things
To overthrow the mighty: raised up
The poorest from the dunghill, to sit down
With princes of his people on a throne!
And he from that confusion and misrule
Which sin hath introduc'd throughout the parts
Of this dismember'd fabric, can bring forth
Order and harmony, as chaos once
Put on primœval glory, and the garb

Of natures systematic simple form
At his Omnific Fiat — It is true
Such great and glorious purpose far exceeds
All thought of pigmy man, and clearly claims
Divine original; if not announc'd
And written as with sun beam on the page
Of inspiration, if such truth sublime
Were not alike in nature's works foreshewn,
Such were a mere delusion, brainsick dream
Of man's distemper'd fancy! Mark the worm
Torpid, entomb'd in wood and clay, takes up
Its winter habitation under bank
Of stagnant pool or streamlet, yet up-borne
In spring-tide by its cradle, moulded there,
Shakes off that « muddy vesture of decay, »
Saved by water: wings an airy flight
In other element, and leaves behind
Abandon'd its occasional abode!

Behold the grain of corn! Except it die

It beareth not its fruit, but sunk in earth
And buried out of sight, assumes a form
And body suited to its nature, first
A blade and then a stalk, an ear full blown:
Some thirty—sixty some—an hundred fold
Others producing, to repay the toil
Of provident and patient husbandman,
Whose timely thought committed to the dust
His seed in hope of harvest.—Thus the germ
Raised from death and bitter, was a bloom
Beauteous and burnish'd with etherial light
Nipp'd in its season, flourishing again,
And bringing forth a fruit more precious far,
Than all that seem'd so lovely, in its prime
By the rude skirt of winter's mantle torn
And stripped off the stem—the germ at last
Advancing to perfection of its state,
Affords a sustenance to thoughtless man!
How few that see its beauty ripe with age,
Think of the gracious Giver! or conceive

By free expansion of the Soul to God
The law of gravitation, or that force
Centrifugal correcting devious range
Of planetary orbit, whereby Worlds
Remain suspended, while an apple falls!

What less than wisdom infinite could trace
From one forbidden fruit, a future seed
The root of reproduction, and from womb
Of barrenness eternal life produce?
Yet such the truth experimental taught
In nature's wond'rous working, and confirm'd
By frequent intimation in the word
Of Holy Prophecy.—Thus Sarah past
The time of man's conception Isaac bare,
The child of joy and promise, of whose loins
The seed of woman should in after age
Lineal descend and bruise the Serpent's head!

Thus Sampson's strength deriv'd its origin

Not from strong drink, or interdicted use
Of things unclean—but word of angel voice
Heard by Manoah and his barren wife,
Who then conceiv'd a Nazarite! whose head
No razor toucheth, for his strength is there.

How dangerous all love but that of God,
The vale of Soreh testifies, and lap
Of Harlot Delilah! How good for man
Correction, and how gracious God's design
In chast'ning whom he loveth! Gaza tells
Unlook'd for mercy in a prison house!
There grew again those wond'rous seven looks
Of Sampson blind and bound, which all his care
Could not preserve in light and liberty!
Extinguish'd nature's vision—faith beheld
With inward eye the promis'd aid of God,
And out of weakness asking it, made strong
Laid hold of either pillar, whereon stood
The house of Dagon, and thus pull'd it down!

ARM of Omnipotence! thy pow'r alone
Maketh the barren woman to become
A joyful mother! Means unpromising
Have most eventful issues—even death
Thus conquer'd sin that caus'd it, and in chains
Triumphant, captive led captivity!

Thus Sampson like, Thou wast betray'd of Her
In everlasting bonds betroth'd to THEE!
Sent to a prison house—deliver'd up
Into Philistine hands—and bound with cords
And scourged, and led forth to Calvary,
When they that pass'd, or stood beneath the Cross
Cried out: « He saved others, but Himself
« He cannot save.—Let him but now come down
« From that accursed tree whereon he hangs,
« We will believe! Thou that hast strength enough
« To overthrow the Temple and rebuild
« The same thyself, come down thou Son of God,
« As thou hast said thou art, aud thou shalt be

« Acknowledg'd King of Israel. » — Thus dogs
And bulls of Basan in licentious sport
Rail'd o'er thy sufferings when bowing down
Thy bleeding head, and pouring out thy soul
In agony of death — descending next
Into the dark and bottomless abyss,
Out of the eater bringing forth the meat
E'en from the Lion's maw, and from the strong
Extracting sweetness, with outstretched arms
Upbearing beyond Hebron's highest top
The gates of Hades, having there o'erthrown
The strongest holds of Satan, shewing forth
Thy triumph over them, alive again
Thou livest evermore: possessing still
The test of victory! The keys of hell.

The Baptist IOHN, forerunner of the Lord
Was born of barrenness beyond the course
Of nature — filled with the Holy Ghost,
And sent A MAN FROM GOD — and pointing out

A man that was before him—after born
An Holy child and spotless, without taint
Of sin, or blemish, as became the Lamb,
That all atoning sacrifice once made
In satisfaction for a sinful world!

Why suffers beast with man? Had Adam stood
In first obedience, would the spotted Pard
Have pounc'd upon the Kid, or Lion's paw
Seiz'd on the playful Fawn? Had Eve abstain'd
From interdicted and destructive fruit:
The Ring-dove might have plum'd her quiv'ring wing
Beside her mate in safety, on the branch
Where sat the keen ey'd Vultur, and the Son
First born of Holy wedlock, had not dipp'd
His hand unnatural in Abel's blood!

But all things fell in Adam, and one link
Of the great chain of being next allied
Unto the source and origin of law,

(Whose throne is God's own bosom, and her voice
All nature's melody) divided, brake
Creation's whole dependance upon man,
And introduced confusion in the place
Of universal order, and from thence
Arose a moral chaos — worse than void
As full of violence, and often rul'd
By mighty hunters of their fellow men,
Wading thro' blood like NIMROD to a throne
Of universal empire, were not that
Since ADAM unattainable to man!

PALINGENESIA.

BOOK VII.

Argument.

Regal dispensations and various kingdoms of the Saviour.— That of Israel especially noticed.— Adverse to various heretical systems.— Friends of the doctrine. — Traditionary proofs derived from Gentile records.—Testimony born to prophecy by facts; by the state of the Jews; by the expectations of Heathen and other tribes.—Fathers of the Church.— Chain of Authorities.— Spirit and advent of Elias. — Restitution of all things.

Palingenesia.

BOOK VII.

One only worthy to reign over all
Who saveth all from perishing—set up
From everlasting! King invisible!
Having a name, above all names, his name
Jehovah-Jesus! to which every knee
Of things in Heav'n, and things on Earth should bow;
And every tongue confess his majesty,
And crown him LORD of all! in form of God
And equal with Him! having once assum'd

The likeness of a servant—and become
Obedient unto death—His crown of thorns
Changed for that which fadeth not away
The crown of glory! for upon his head
Are many, all his own, and in his hand,
THE ROYAL DIADEM OF JUDAH'S THRONE!
Distinguis'd *thus* from others, not set up
Till overthrow of Babylon, the seat
Of Antichrist's usurp'd authority!
Given by Satan to the Beast, upheld
By the false Prophet's influence, the shade
And counterfeit of three-fold agency
By which all pow'r given to the SON
By his eternal FATHER, is put forth
In ministration of the HOLY ONE:
The SPIRIT who proceedeth from them both.

Soon may THIS KINGDOM come! its near approach
Is known by signs coincident and clear!
Sorrows commenc'd commotions earthquakes wars,

Wonders shewn forth expressly to seduce,
If it were possible, the Lord's elect.
Christ has foretold them all things — Prophets false
Rise in his name, and thus confirm the true
By their appearance, harbingers of him
Who cometh forth to their discomfiture,
Seen in his cloud of glory! shining far
From East to West as lightning — go not forth
To meet him in the desert, nor expect
His advent in the chamber, he will come
Most unexpectedly, in day and hour
Unthought of and unheeded! watch and pray!
And meditate the monitory fact
THE FIG-TREE PUTTING FORTH HER TENDER LEAVES,
Approaching summer's sign, and certain mark
That HE is nigh — yea — even at the door,
Who spake in answer by the parable
To his disciples privately, when ask'd
What shall the token of thy presence be?
And when THE CONSUMMATION OF THE AGE?

Thus did he speak on Olivet, that mount
Of his ascension, and concerning which
The prophet writeth of his coming down
When It shall cleave asunder—there He sat
Over against Jerusalem, unmov'd
With admiration of its mighty stones
Whereat all others marvell'd, He survey'd
Those beauteous buildings with another eye
Compassionate and tender; he beheld
The city! and wept over it! and spake
Of its approaching utter overthrow!

Twice was that structure rais'd, it typified
The temple of his body, form'd of dust
And fashion'd as a man, an holy thing
Prepared for the Holy One wherein
To dwell and tabernacle here on earth
Made of a woman without sin, destroy'd
And in a virgin tomb deposited
It could not see corruption; rais'd again

On the third day, the proof and living pledge
Of other resurrection — yea that hope
Of Israel on sure foundation rests
Of third more glorious building, yet to rise
On other hill of Zion, with a shout
Of grace unto the top-stone! yet remains
The plan of its immortal Architect,
Lying four-square in perfec tunity,
Measur'd by cubits, as the Ark of old
With line of flax laid down, that will go forth
From Hananeel, compassing about
From Gareb unto Goath, and thro' vale
Of Hinnon and Gehenna, mountains then
Will be as plains before Zerubbabel
Neither by might nor pow'r, but by Word
And Spirit of the Lord — whose name is ONE
And kingdom universal, called then
KING OVER ALL THE EARTH, as ADAM was:
Figure of Him that was to come, and take
Such kingdom to himself-denied his due

By many, as a crown unworthy him
Whose head alone can bear it, Saviour He
Of ALL MEN! to be testified in times
And seasons fitting, specially of those
Who now believing, for his sake alone
Abandon house or country, wife or child,
Expecting promis'd ample recompense,
An hundred fold in this *the present world*
With persecution, and eternal life
In *that which is to come.* Such view we grant,
But ill comporteth with the narrow scheme
Of those unwilling to abide the test
Of Scripture evidence, thereby to make
Their calling and election sure, conceive
Without authority or warrant thence,
Or works in correspondence with such faith,
They are predestinate to glorious reign
Exclusively celestial—altho' Saints
Clothed in white—and having crowns of gold,
The four and twenty Elders round the throne

Seen in John's vision of *these things to come*,
Made kings and priests to God, assert themselves
That they SHALL REIGN ON EARTH, nor unto them
Restrain'd by word of God such blessed hope:
But twice confirm'd to all that witness bear
To JESUS, and resisting unto blood
Receive not on their foreheads, or their hands,
The mark of idol worship; they shall live
AGAIN, and thus with Christ a thousand years
Partake his PERSONAL MILLENIAL REIGN!
How can they cover what the Lord reveals?
To HIM are secret things, but this belongs
To *them* and to their children, if they are
Incorporate, and one with Christ by faith:
Firstborn! firstfruits to God and to the Lamb.
Let them remember, if ashamed of him
And of his Gospel! gracious as it is
On all accounts, on *this* more glorious far
He will put them to shame, when He shall come
In glory of his Father! Son of Man,

With all his mighty Angels, all his Saints.
ELECT ABOVE THE REST! beware how ye
Scoff at the kingdom which confirms your claim,
If seeking *that* ye overcome the World!

This truth more inconsistent with the hope
Of the self righteous, who builds up in vain
A Babel of his own; with bricks inlaid
With that untemper'd mortar of free will:
Set over him, an harder taskmaster
Than Israelites in Egypt ever knew.
They were call'd idle when denied the means
Of industry, but this from dead men's bones
And all uncleaness would produce a life
And acts of purity, and *free to ill*
By choice original, demands a change
When lost the pow'r—for the choice of good!
Such creed the Sadducee will never hold
Because affording fullest evidence
Of either resurrection, first, and last,

To life eternal, and eternal shame.

Socinus—blind and barren reasoner
Cannot endure this day-spring from on high
He is in love with darkness who denies
The Deity of Christ—and He in whom
Dwelt all the Godhead bodily, will thus
Reveal its glory: when the triple crown
Shall fall from head of that Apostasy,
Usurping names and high prerogatives
Due unto Christ alone, to search the heart
And conscience as infallible, and hold
A sov'reign sway o'er earthly potentates!
No marvel he would readily expunge
From roll Apocalyptic, the decree
Fixing his downfall—as of old assign'd
To first Heresiarch that holy book,
All incompatible with Papal rule
In future dispensation, nam'd of Paul
THE FULNESS OF THE TIMES, because therein

Ends all usurp'd authority, and Christ
Alone will be exalted in that day,
Prophet and Priest, and King o'er all the earth.

No wonder they of Roman creed renounce,
As all but such as learned Lambert do,
Messiah's reign, since they desire to rule
As Kings on earth, their Church to sit as Queen;
The wonder *this* — it fills, and well it may,
The Christian with astonishment, to know
That PROTESTANTS can plead the PAPAL CAUSE,
That men whose martyr'd ancestry pull'd down
That DAGON, should combine to set HIM up!

All gracious Providence! that rais'd of old
Cranmers, and Ridley's to break off this yoke,
Raise up like Holy Patriots, whose zeal
May ward from Britain her impending ill,
And grant her children never wear it more!

O Great High Priest! Perfume this fervent pray'r
With thy much Incense, and within the veil
Where thou art enter'd offer it—Amen!

Our Temple yet hath its Palladium left,
THE BIBLE—and a door is open'd wide
To all, which Peter's successor would lock
With both his keys; that ark preserv'd by us,
Hath made the house of Him upon our throne
Like that of Obed Edom, blest of God
On this account, He honours his own word
And them that honour him.—The Dragon hates,
And therefore dath HE much revile, the reign
Of Christ and Saints enthron'd, for well he knows
The time of that Inauguration fix'd
For his imprisonment—and flesh and blood
Are equally averse to hear thereof,
Having no part therein.—A wicked world
Mocks the whole system, adverse to its course
And policy—*but friends*, a chosen few,

Called and faithful, rise in every age
And testify to TRUTH.—The friend of God
Was Abraham, and he must hold it fast,
Or forfeit his inheritance.—THE WORLD
Thus promis'd, and entail'd by word and oath,
On Isaac, Jacob, and on all the seed
By deed of gift divine—yet null and void
If undisturb'd possession of thy Land
IMMANUEL—be never theirs. — Thus too
Were cancell'd everlasting covenant,
Order'd and sure in all things—Christ himself
Be thus despoiled of his lawful claim
And title, purchas'd by his sufferings
The kingdom and dominion of the world!
If David's throne according to the flesh,
Were not set up in Heaven any more
Than Cæsar's—then if Cæsar reigned at Rome,
And David at Jerusalem, their things
Will sure be render'd unto Christ at last,
King of all worlds, and ages infinite!

Thus seeing we are compassed about
By such a cloud of witnesses — of Saints
Patriarchs — Prophets — Martyrs — Holy men
Of every age and clime, for into all
Primæval testimony carried truth!
We follow up the goodly train to come
From East and West — who having not the law
Written on tables, in their conscience held
Its precepts, following that light within;
And when the children of the kingdom fail
Cast into outward darkness, will sit down
With Abraham in kingdom of their God!

Thus Plato, when involv'd in heathen night
Serving a God unknown! held forth a torch
Lighted from lamp of Moses, and the school
Pythagorean, with the fabled change
« That souls of animals infuse themselves
« Into the trunks of men, » maintain'd a like
Metempsycosis of the *world to come!*

« Parent of all Uranius! Primal cause
Of all things! End of all! Where Cosmos rolls
His spheroidal orbit o'er the earth,
Once seat of human happiness divine,
Earthly and Heavenly! with guardian wing
Brooding o'er all below, and bringing forth
The varied forms of nature, oft renew'd
By fixt necessity and putting on
Diversified appearances, array'd
In manifold and changeful ornament,
All seeing all pervading! above all!
First-born of Father Chronos! ever blest
Hear! and uphold in life of holiness,
Thy suppliant and mystic Neophant! »

Such was the strain that charm'd the list'ning ear
Of man and brute, when Sylvan Orpheus tun'd
His simple Thracian tetrachord, to song
Of Argonautic enterprise, and deeds
Of Demigods and Heroes, handed down

By record oral from the golden age,
Of Saturn's ancient dynasty—the shade
Of things substantial once, and capable
Of reproduction in consistent form,
Seen in the mirror of eternal truth!
In due relation represented there:
As the cylindrical catoptric glass
Sets up distorted figures, dimly seen
In disproportion of fantastic shape
And pencil'd imagery.—Truth contracts
The length'ned shade of time, and pouring down
Its vertical, direct meridian beam
Distinguisheth the precious from the vile
In fact or fiction, by mythology
And legendary chronicle of old,
Render'd alike obscure: thus trinal form
Iris, Osiris, and that infant born
First of such parents, Horus! Brooding wing
Of universal nature o'er her work
Extended—emblematical device

Of Scarabœus with parental care,
Watching his orb of animated mud,
The matrix of his stock regenerate!
Truth thus adumbrated, as extant still
On painted Catacomb, may put to shame
The travell'd INFIDEL, from Goshen land
In modern Egypt mystical—gone forth,
Like CAIN from Paradise! a wanderer!
Departed from the presence of the Lord
By wilful aberration, led astray,
Misleading many; bringing down the curse
Entail'd on carnal enmity to God,
Marring his mental image, work of grace
In heart regenerate! extinguishing,
If it were possible, the lamp of life!
The Saviour's spirit in the sinners' soul!

Go Faithless fugitive! thou canst not fly
Thyself— in change of country or of clime
Ever the same; for on thy vitals prey

Passions unmortified, as vultur beak
Fed on the chain'd PROMETHEUS! Exile! free
To choose thy fetters! be THERMOPYLÆ
Thy prison house, or SPARTA; seize the torch
Of sacred liberty relumed there!
Thou art thyself a slave, and will remain
Captive, at large — thou never wilt be free
Till chang'd thy character, and wild career
From chivalrous to christian enterprise,
And sanctified thy Genius! given thee
Not for defiance but defense of TRUTH.

All Greece and Asia speak it, and preserve
The lasting autograph of Prophecy
Stamp'd on their dusty fragments! Empires lost
And dynasties extinguish'd, nor alone
The kingdoms of this world, but candlesticks
That once enlighten'd them displac'd and gone!
Such are THE SEVEN CHURCHES — seven stars
Extinguish'd in their orbit, casting now

A light tho' dim, religious; bright enough
To teach short-sighted Christians to revere
The page apocalyptic which anounc'd
The threat and promise also, each affirm'd
By fact accordingly—Thus ALLAH SHAR
Still holdeth fast the promise of her God
Bearing his Holy Name! The Church of old
Metropolis of Asia long become
A place for wolves to howl in, where the snake
Coileth his tail voluminous in dust:
And the deaf adder can refuse no more
To hear the CHARMER's voice, for *that* is dumb
And silent as the graves wherein they lie
Who would not hear his counsel, and provide
Raiment to clothe their nakedness.—How true
The faithful witness of her lukewarm state,
Nor cold—nor hot—Laodicea tells!
He that hath ears can hear it—he that runs
May read the record of prophetic truth
Go wheresoe'er he may—if sought a proof

Of universal import — Mark the Jew!
His crime and condemnation, glory, shame,
Dispersion and recovery! at once
The most despis'd, and honour'd most of men!
Warning! Example! Wonder of the world!
Blind as the mole! yet working out his way
By slow and subterraneous pilgrimage!
Hoping to rest at last, and end his day
The peaceful tenant of his former Home!

Think on his priviledge! and fearful fall,
Nor yet despair of rising! he had laws,
Statutes, and ordinancies — broken all!
Was banish'd and restored — sent again
Into captivity, each time for good!
Much did he learn in Egypt, and still more
In Babylon, instructed, let about
And taught of God in all his wanderings
To recollect himself, and call the ways
Of mercy to remembrance, most abus'd

When most astonishing! He changeth not
God of Jeshurun and will yet recall
All the Twelve Tribes of his inheritance!
Judah and Benjamin dispersed dwell
Among the tents of Japhet, and the Ten
Rended from Rehoboam — worshippers
Of that Sidonian goddess Ashtoreth:
Idol of Moab Chemosh: Milcom god
Of Amorites — from Syria driven far
For such abominations, yet remain
In eastern regions, wherein Affghans still
Preserve memorials of their Hebrew cast
Lost among Vishnu's votaries, who wait
Another incarnation, and expect
The restitution of all things on earth
In reign of their Regenerator, nam'd
The Mahadero — thus in palmy vale
The Syrian Shepherd, and Bedouin Chief
Set up their tabernacles, yet in hope
Their Meyhedi will come — and fix his throne

Where stood the forest house of Solomon
In Lebanon's dismantled cedar shade,
Or Der-el-kammars marble mountain top!
Seat of the warrior Druses, of what race
Exotic or indigenous, unknown,
Whether of Norman origin, or sprung
From Arab or Egyptian parentage:
Yet, if their rites mysterious, whereof none
On pain of death can speak, or stranger see,
Consist (as fame reports) in worship made
Before a molten creature, like the calf
Set up in Dan and Bethel, having still
Such idol-house erected on the rocks
Most prominent and inaccessible;
Wherein their midnight orgies to the moon
Are consecrated — and their Capitol
Called her CONVENT — certain this at least,
Confess'd of all, their expectation firm
Of resurrection and a life on earth:
Thus strangely testified, they hide in caves

Their substance, and such worldly wisdom shew
In this their generation, laying up
A good provision for the time to come:
And wait its reproduction in the reign
Of their expected HAKEM, heretofore
In Egypt manifested, yet to come
According to their legendary creed
Pontiff and Autocrat o'er all the earth.

Such smoke of long tradition hath been rais'd
By sparks of sacred fire, kindled first
On Abel's altar, and on that of Shem
Antideluvian born, and deem'd by some
MELCHISEDEC, of Salem primal king
And prototype of Him who was, and is
And is to come, tho' rather He himself
Thus manifest in pledge of future reign
The king of righteousness — the king of peace!

Such holy hope of kingdom yet to come

Priesthood and personal descent, was shewn
And shadow'd forth by SOLOMON, when He
Accomplishing his father's Davids plan
Rais'd up the temple, and exclaim'd therein
When the symbolic cloud o'ershadow'd him
« Will God in very deed thus dwell on earth! »

Hence hold WE fast profession of our faith
And without wav'ring or doubtful mind
Declare it openly — nor Demas-like
Forsake the great Apostles of our creed
Loving *this present World*, on that to come
Fixing our hope, we speak the truth in love
Fearless of consequence — or man's reproach
Unmerited, and after manner some
Will falsely call heretical, so we
Worship our fathers God, transmitting thus
Original tradition, handed down
And long receiv'd by ALL THE ORTHODOX
Of time most primitive, on whom we call

Tho' dead yet speaking, to maintain this truth
With voice unanimous — on Polycarp
Taught by the lov'd disciple of our Lord!
On Papias — Irenæus — Origen —
On Justin martyr; who with Trypho held
His friendly disputation, shewing forth
From him who saw th' Apocalypse, that hope
Of Resurrection and a reign on earth,
At the Messiahs great EPIPHANY,
Was common to the Christian and the Jew;
An argument most fit for use of all,
Wise to win souls, of that stiff necked race,
By faith in the Redeemer, David's Son!

They have been robb'd enough, their land is spoil'd
By infidels; and men professing faith in Christ
Claim to themselves exclusively, by gloss
Unjustified of scripture, common sense,
Or sound interpretation of the word,
All that in prospect cheers their languid hope

Of restoration, and THE PRINCE to come
Messiah, light of Gentiles, who will be
The Glory of his people Israel!

Let candour blush to see the Christian stand
Uplifted on Gerizim, clenching fast
Its promis'd blessing, leaving Ebal's curse
To fall upon his brother's helpless head!

Fear not Jeshurun! Gentile Times haste on
To their appointed fulness, and the cup
Of fury whereof thou hast drunk the dregs
And wrung them out, when filled up again
With wormwood and with gall the wrath of God:
Shall taken from thy hands, be plac'd in those
Of them that have so long afflicted thee
And bowed down thy neck! Awake, awake,
Put on thy strength and garments beautiful
And loose thy bands thou Captive! for to thee
Pertain, adoption — glory — covenants

The law — and gospel — service — promises
Uncancell'd, unaccomplished — of thee
Were all the Fathers, and above them all
Of thee came forth according to the flesh
Christ over all God blessed evermore!

Such was THE HOPE OF ISRAEL, sure to them
That turn with faith and penitence to Christ
Of reigning at Jerusalem — and such
Once cheer'd the Christian Fathers, witness those
Who sat in Nicene council, holding there
Truth then acknowledg'd by the Church at large
In *World to come* and millenary reign
Eusebius — Basil — and those other two
Cyrils surnamed of Jurusalem
And Alexandria — the Gregorys
Of Nazianzen and of Nyssa call'd:
Chrysostom, Zacharias, Damascen
And Æcumenius of the Grecian school,
Lactantius of the Latin — Ambrose too

And Austin — and Tertullian named last
Not least, tho' not in order recognis'd
Among millenial witnesses — wherein
Concurs thy pagan testimony, good
And great imperial Antonine, and that
Preserv'd in Delphic Oracle, or song
Of the Cumæan Sibyll: — evidence
Illustrative but needless to uphold
Truth's everlasting pillar, on whose base
Majestic — we would first inscribe thy name
Sagacious Mede! by whose profound research
Unwearied, on the banks of classic Cam
Discovered Apocalyptic key
Golden, synchronical, whose curious parts
In admirable order fitting well
Unbarr'd the gate of prophecy — the porch
Of mystic revelation — wherein lay
The Lydian Touchstone — the criterion true
Of chronological consistent scheme
And harmony of order beautiful

In things presented to the raptur'd sight
Of John in Patmos — otherwise a maze
Confounding human intellect, therein
Wand'ring erroneous without such a guide!
Experienc'd sage! we thank thy sober choice
Preferring holy wisdom's silent walk
And the true dignity of letter'd ease
To Provost or Professors envied chair
By sister Science tender'd — for to Thee
And to thy self-denial Albion owes
That source of sacred knowledge, where her Sons
Studious of nourishment divine, may drink:
As of Siloam's pool — in tribute just
To modest merit, unambitious worth,
We give thee due precedence — Burnet next
For theory of renovated world
Conspicuous! take thy place; unnotic'd Homes
Day Star in hour of darkness, beaming forth,
With morning radiance on benighted minds
Thou shalt be brought to light and shine again!

Milton, we name thee next, for thou hast said
« When this world's dissolution shall be ripe »
When Christ shall come from Heaven « to reward
« His faithful and receive them into bliss
« Whether in Heav'n or Earth for then THE EARTH
« WILL ALL BE PARADISE » — tho' time forbade,
Procrastination, or whatever cause
The full development of such a thought
In thy restored Eden! yet of thee
We claim approval of our weak attempt
At humble distance thus to follow thee,
Above Olympian summit, to the source
Of sacred wisdom and celestial truth:
Where flow perennial co-eternal beams
Of light and love and everlasting life!
And seven lamps before th' eternal throne
With golden oil replenish'd ever burn!

Thence did enlighten'd Newton learn his skill
In subdividing the prismatic ray

Demonstrative of solar beam, shot forth
In sev'n fold radiance, winged thro' all space
On atmospheric pinion, with aspeed
Outstripping arrow shot from Parthian bow
Or ball of cannon — or velocity
Of crash tonitruous, artillery
Of cloud embattled army; in the font
Of pure intelligence baptis'd, his mind
Regenerate discern'd with eagle eye
Things both divine and human, causes first
And secondary, constellations fix'd
Each in their orbit, analogical
With figurative emblem upon earth,
Sun, moon and stars in human policy
Administer'd in order wonderful
By men and angels, under Christ their king
Invisible, concerning whom he drew
This just conclusion that ALL PROPHECY
Relating to *his sufferings*, refers
With due distinction to his after REIGN

Nor by philosophy alone allied
The name of NEWTON to the sacred cause
We thus would advocate, the learned Seer
Of Avons mitred abbey fully proves
Its consonance and harmony with OLD
AND TRUE THEOLOGY; how well maintain'd
By critical and strict analysis
Of Hebrew records, we appeal to thee
PRELATE OF ROCHESTER! whom ASAPH claim'd
Worthy of such translation! Pioneer
Of that great army of evangelists
Since call'd to fight the battles of the Lord!
Cowper! thy labours in the cause of truth
Thy zeal arresting errors devious course
The consecrated talents, claim for thee
More than a poets meed, reward assigned
To all millenial martyrs, to partake
The resurrection of the just, and reign
Where they once suffer'd, with their Lord on earth!
Forget not either Hartley! him who dwelt

Secluded from the converse of the world
Contemplating the promis'd blessedness
Of « Paradise restor'd » — in Winwick's vale!
Or that enlightened sage philanthropist
In christian balance weighing moral man,
His duties, designation, future, past,
More studious by divine philosophy
To charm the sin sick soul, than by his skill
Medicinal to chase the morbid ills
That weigh the corruptible body down —
Whose tender nicely temper'd conscience fought
And overcame all influence to wear
The linen ephod of the church he lov'd
While ought appear'd obnoxious to his sense
Of sacerdotal ministry, ordain'd
Of him who called Aaron, who alone
Can make a steward of his mysteries
A minister who need not be asham'd
Of his most glorious Gospel — tho' alas!
Oft undervalu'd e'en by gracious men!

Whose intellect capacious, filled up
With fulness of salvation, overflow'd
From fountain everlasting with an hope
Of final happiness for all mankind!

Nor wanting living witnesses, that rise
In quick succession, and will shine as stars
Of Daniels bright prophetic firmament,
E're yet the day spring dawn: thus some will trace
The line of promise, and unravel more
Of this pervading clue and guide the mind
Along tradition's labyrinth to breathe
In truths reviving atmosphere, and cull
The grape of Eschcol's vine, as step by step
They march with faces Zionwards, the Word
The lantern of their path, to lighten them
Where others walk in darkness.—They are set
As midnight watchers waiting on the wall
Of their belov'd Jerusalem! or stand
Advanc'd as foremost centinels, where stood

The Turret Eastward upon Lebanon,
Looking towards Damascus, and compar'd
In mystic song of Solomon to thee
O! PRINCE'S DAUGHTER! Beautiful with shoes
Of cunning rich embroidery! Thy neck
White as the tooth of elephant! Thine hair
With Tyrian tint empurpled! as the Palm
Thy stature supereminent! All grace
Embodied in thy person, while the king
Held in the galleries, with fond delight,
Beholds how fair and pleasant is thy love!

Haste! Let us up to Carmel! and survey
Zidonian Zarephath! It may be *there*
Some lonely woman may receive command
To feed the faithful from her daily meal,
Which thus apportion'd would not fail, or cruise
Pour'd for a Prophet's portion, suffer loss
During the time of famine.—Haply *there*
A widow's sore-afflicted son may hear

The voice prophetic, and revive again
Deliver'd to his mother, who shall know
There is a God in Israel hearing pray'r
As in Elijah's day! Thus He went up
Unto that mountain top, and knelt thereon,
And sent his servant forward, seven times
Discourag'd, nor despairing of success,
(Thus is true faith importunate), he saw
The sign prognosticating future rain,
A little cloud arising from the sea
Like a man's hand, ere yet th' expected show'r
In answer to his call abundant fell!

So may like Spiritual Watchmen see
Signs of approaching wonders, and by pray'r
And intercession offer'd up in faith,
Hasten that great effusion on all flesh,
And above all, on Israel, yet to fall
In season of refreshment.—They are men
Subject to passions as Elijah was,

When borne on Israel's burning chariot wheel,
Ascending and beheld of man no more
He let his mantle fall! Oh may He come
In person, or a double portion drop
Of his own ardent spirit, that may rest
On others to prepare a way for Him
When he shall come precursor of the Lord,
RESTORING ALL THINGS! which THE BAPTIST JOHN
Sent in his power and spirit never did—
Nor had HE such commission.—He was ask'd
Art thou Elias? and he answer'd NO.
  He was that index Voice that pointed out
The Lamb of God, and went before his face
And made him manifest, baptising men
With water in Bethabara, His food
Wild honey, and his clothing camels hair:
Preaching *repentance*, and a kingdom nigh:
Kingdom of *Patience!* rather than of PEACE!
Proclaim'd again in Gentile Galilee
(When JOHN had suffer'd Martyrdom) by CHRIST,

Whose fan is in his hand, and who will purge
His floor, baptising with the Holy Ghost,
And burning up with fire all the chaff!
Such is the nature of that element,
Or to consume or purify — the World
By water in old time inundated
Retain'd impurity, as doth the soul
Much of its sin in baptism, till both,
Search'd out, and sublimated, sav'd by fire,
Become the Temple of the living God,
His blessed habitation spiritual!
Who makes his Angels Spirits, and a flame
His ministering servants! At whose pray'r
Effectual! Fervent! offer'd up in faith!
He that hath rent the mountains passing by,
And dash'd the rocks in pieces, by his Word
Will rend the Heavens also, and come down
As when the fire burneth — and make known
His name unto the nations, as of old
In ardent unconsumed bush he dwelt

In Horeb's desert mountain! turn aside
Ye Gentiles, and behold the reason why
Ye are not all consumed, 'tis because
The Lord is merciful, forgiving sin
Transgresion and iniquity — He keeps
Mercy for thousands, and is gracious still!
Count his long suffering — Salvation! He
Wills not your swift destruction! He would place
His tabernacle with you upon earth,
And dwell and walk in you and be your God!
As manifested in that Holy Place
Of Sinai, when his servant Moses went
To meet Him in the mount (the second time
Of such his High Vocation) when The Lord
Descended in a cloud, and spake with Him
As a man speaking to his bosom freind!
Holding communion with him face to face!
With hand o'ershadow'd by the Holy one
Transcribing on two Tables like the first
The Gospel Protocol, The Law of Life!

That image of THE WORD oracular!
And superscription of «THE LORD, THE LORD
GOD OF ALL GOODNESS, MERCY, GRACE, AND TRUTH!»
REMEMBER YE! the statute unrepeal'd,
The Law Mosaic «for all Israel»!
No Light'ning flash announc'd it, or the clap
Reverberate of Thunder — nor the sound
Of loud uplifted Trump, or smoke of flame
Voluminous! The Servant of the Lord
Quak'd not, as once exceedingly, but stood
Before His Maker, as one innocent
Or freely justified, and cover'd o'er
In hollow of THE HAND that fashion'd him!
And hidden in that refuge of the soul
The rended ROCK OF AGES! seeing there
The goodness of the Lord that passed by
In all its glory! — Take away thine hand!
Thine heavy and indignant hand, O! LORD!
From off thy people Isra'l! They shall see
More than reveal'd to MOSES, and behold

Thy reconciled face without a vail!
And their uncircumcised ears no more
Resist thy striving Spirit! chang'd from heart
Of stone to heart of flesh! and gushing forth
In waters of Repentance, if thy Word
Shall speak to it, nor smite it any more!
Look on thine own Anointed! and behold
Thine EVERLASTING COVENANT, confirm'd
By shedding of His Blood, at thy right hand
Exalted as a Prince and Saviour
To give repentance and remit all sin
To them that turn unto Him! hath not HE
Paid all the penalty? the ransom price
Of his redeemed Israel? wilt Thou
Deny thy word to Jacob, Isaac's son
On whom came down the promise, made at first
By word and oath to Abraham? The Land
Must yet enjoy her Sabbath, all the trees
Clapping their hands together, and the Earth
Filled (as water covereth the deep)

With all the fulness of THE GLORIOUS GOD!
Oh! that the mountains might flow down and melt
At his immediate presence, as the dew
Falls on the new mown grass—the wind and storm
Fire and smoke and vapour all fulfill
His counsel, in appointed season sent,
They are his Harbingers! His presence known
By chariot pav'd with Love! his wrath was hot
And kindled for a moment, on account
Of man's unrighteousness: His Holy House
Wherein the Fathers praised Him, become
A desolation! and the fruitful land
A barren wilderness! yet once again
It shall rejoice, and blossom as the Rose!
Thy glory Lebanon! and Sharon thine!
Thine excellency, Carmel! over it,
Yielding increase abundantly! The Law,
THE ROYAL LAW of Love and Liberty
Sent forth again from SALEM, to proclaim
The GREAT SALVATION *yet to be reveal'd*

THE EVERLASTING GOSPEL — tidings glad
To ev'ry nation, kindred, people, tongue,
For ALL shall hear, tho FEW should heed the call
Of that swift Messenger, on eagle wing
Flying thro midst of Heaven! warning thus
A WORLD that lieth in THE WICKED ONE!
« *Fear* GOD! *and give Him glory! for* HIS DAY
« *Of judgment is at hand! O! worship Him*
« *Maker of all things, Heaven, Earth and Sea!* »
THE RIGHTEOUS JUDGE, THE KING FOR EVERMORE,
Sitteth between the Cherubim! his words
Are true and faithful: spoken thus to JOHN!
BEHOLD! AND WRITE THOU! I MAKE ALL THINGS NEW!

Αρχὴ πάντων, πάντωντε τελευτὴ.

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ERRATA.

Page 2,	line 9,	*read*	between *instead of*	betwen.
5,	12,		ternary division	ternal subdivision.
27,	3,		traveller	traaeller.
31,	15,		inhospitable	unhospitable.
32,	5,		unsearchable	unscarchable.
32,	8,		signs	sighs.
46.	5,		his	this.
56,	6,		to	of.
59,	14,		thrust	trust.
73,	10,		if	of.
74,	1,		without	whithout.
86,	3,		ate	eat.
126,	9,		discomfiture	discumfiture.
129,	3,		aghast	agast.
135,	2,		her	has.
138,	1,		her	his.
146,	2,		philosopher	philososopher.
149,	5,		abstracts	abstract.
153,	12,		seat of celestial	seat celestial.
157,	6,		wool	wood.
168.	14,		Jerusalem	Jesrusalem.
188.	2,		device	devise.
191.	2,		and of all	and all.
201.	4,		rejected	rejcted.
203,	15,		reprove	reproach.
204,	3,		thy	they.
204,	9.		Caiaphas	Caiphas.
205,	19,		smother	snother.
207,	19,		men, those	those men.
209,	19.		veins	veines.
216,	7,		Sorck	Sorch.
224,	7.		distinguish'd	distinguis'd.
233,	12,		doth	dath.
237,	17,		Isis	Iris.
239.	6,		wilt	will.
239,	7.		canst	wilt.
241.	12,		ordinances	ordinancies.
241.	16,		led	let.
248,	14.		Jerusalem	Jurusalem.
253,	15.		thy	thee.

APPENDIX.

Appendix.

No. 1.

PRODIGAL SON.

B. 2. p. 46. line 17.

Joy will be then in Heaven — not as shout
Of carnal merriment on holy day
Satan's accustom'd triumph, mixing up
Shews superstitious with the simple form
Of christian service, and confounding thus
The Delphic laurel and the martyr thorn,
Papal anomaly! for paschal lamb
Eaten with haste in Egypt, as befits
The girded pilgrim ready to be gone,

Behold a brazen crucifix! let down
From dome of Peter's gorgeous Canopy!
Commemoration of atonement day
Needing another serpent lifted up,
In such a wilderness, to heal the wounds
Of wanderers that loathe the bread of life
As coriander white, and clear withal
As the pellucid bdellium! Morbid taste,
Preferring leek and onion, and the quail
Noxious when most abundant, to the sweet
And dew distilled manna, dropping down
In double measure on a Sabbath eve
And gather'd up in omers — nothing short,
Nothing superfluous — celestial fare,
And food of angels; yet renounc'd of man
For an Egyptian fleshpot! Thus it was
With God's own people, thus it is e'en now
With catholic and Gentile Israel!
Earth more esteem'd than Heaven — work of man
Then that of God's own hand. Could Peter speak

And dead methinks he doth, since on a cross
Inverted, once he suffer'd martyrdom,
What would he say of such solemnities
Of such unhallow'd fire, breaking out
In scintillation of sulphureous glare
And sparks of man enkindled, in the face
Of Hesperus and all his starry Host
Most bright where least esteem'd his galaxy,
The spangled curtain of a Latian sky!

Not such celestial joy! Nor that which fill'd
The faithful Shepherd's bosom, having left
His flock depastured in a wilderness,
Ninety and nine in number, when he sought
One erring sheep—and finding it again,
On his own shoulders brought it to his home,
Calling his friends together—cause of joy
To all included in his blessed fold,
Thus to reclaim a wanderer! Such the joy
Of Her by misadventure having lost

One peice of silver, who with lighted torch
Sought for it diligently, sweeping out
Each corner of her mansion, till she cried
In sympathetic extasy—Rejoice!
Rejoice, all ye that love me, I have found
That which I counted loss—thus all who mourn
For the lost sheep of Israel, in dark
And barren mount of infidelity,
Gone far astray—On their recovery,
Shall be transported with a joy unknown
To those that mock at their calamity,
Pointing the finger at them as the scorn
Of nations, and offscouring of the world,
As silver reprobate—as dross of gold
Past all refining process. There is joy
In presence of the Angels over one
Who turns in faith and penitence to God,
And is there none on earth? A certain man
Having two sons, bestow'd on each the goods
Appointed for his living. One remain'd

Beneath his father's roof—one took his all
And journey'd to a country far remote
From his own house and kindred, wasting there
His goods in riot and extravagance.
All was 'ere long consumed, in that land
Arose a mighty famine, want and woe
Soon overtook him there—reduc'd to straits
Of such extremity, he fain would fill
His belly with the husks that swine did eat!
Yet no man gave him ought! Oh! blessed want!
And emptiness most honour'd! making room
For all sufficiency in God alone
Vouchsafing there his presence, where the world
Finds blank vacuity—when filled up
With its own fancied fulness, like that Inn
Which found no room for Mary and her Son;
Or that dishonour'd temple, cumber'd o'er
With tables of the money changers, seats
Of them that sell the Dove no gold can buy,
It shutteth out a Saviour—wanting none,

And rests self-satisfied! adores the gift
Instead of Him that gave it—setting up
Pagan or Christian Idol in the place
Of all acknowledg'd or revered as God!
Thus acted Israel—the younger Son
Of Christ's own family (for Abel sure
And Enoch in their primogeniture
Preceded Abraham) He took his all,
Goods that his father gave to him—his own
By deed of covenant—an holy law,
And oracles, and gifts prophetical,
Advantages peculiar; lower'd down
To beggarly and carnal elements,
Scarcely sustaining nature, while the bread
That once fell down from Heaven as the dew!
Hoarded and tasteless is become a snare
Not to support but starve him—such is now
His famine of the word—how many eat
E'en to satiety his father's bread,
While he with hunger perisheth! They drink

The wine of the pomegranate, eat of fat
Denied to Levites, yet neglect to send
A portion to their brother; yet again
He will bethink himself! who thoughtless once
Fled from his father's house: He will return
Willing to serve as hireling, where he liv'd
Freeborn and ever welcome! Lo! He comes,
Naked and destitute! His father sees
His homeward footstep; tracing it afar,
Runs forth and meets him, falling on his neck
Prevents him with a kiss—and hears him cry
Oh! I have sinned! Father! against God!
And in thy sight! unworthy of the name
Call me not son, but give me bread to eat!
Crumbs from thy servant's table—good enough,
Too good for such a Prodigal! Bring forth,
Exclaims the father—bring ye forth the robe,
The best of all, the bridegroom's—and the ring,
Signet and seal of pardon! Be his feet
With preparation of the Gospel shod,

And kill the fatted calf that we may eat,
Merry and wise, for Wisdom thus prepares
Both feast and sacrifice, each joyful guest
Freely partaking of such holy food
If cloth'd in marriage raiment.—This my son
Was dead, and is alive; was lost, is found!

Oh! Gentile! be not jealous of the Jew!
Thou hadst thy patrimony—hast it still,
Thy father's house is thine! A downcast look
Would ill become thee, were thy walk abroad
Thus interrupted by the sudden news,
« Thy brother is returned safe and sound,
« The fatted calf is killed. » Hasten home,
Anticipate thy father's cheering voice,
For thou wert ever with him, to partake
His sufferings—'tis meet to share his joy,
And to make merry with him, for the kid
If thou hast not transgressed, is not food
Fit for thy sustenance; and if thou hast,

There is enough for brother, and for thee!
Whereof abundantly to eat and live!
Art thou by faith alive unto thy God?
He that was faithless is alive again,
And thus believing liveth evermore!

No. 2.

DISPERSION AND RECOVERY

OF

THE TWELVE TRIBES OF ISRAEL.

B. VII. p. 242. line 4.

JUDAH and Benjamin dispersed dwell
Among the tents of Japhet, and the Ten
Rended from Rehoboam — worshippers
Of that Zidonian goddess Ashtoreth :
Idol of Moab Chemosh — Milcom, god
Of Amorites — from Syria driven far
For such abominations, passed o'er
Beyond Siberian Tartary, and neck

Of polar isthmus, beyond fabled stream
By legendary Talmudist esteem'd
Sabbatical, where stones, that never roll
On day of rest, reprov'd the wanderer
Expell'd for such infringement of his law.
Had Cortez car'd to learn the pedigree
Of Montezuma's lineage.—Had his ear
Been skill'd in hebrew melody, to trace
The sacred Hallel of the prophet king,
The Transatlantic war-whoop, and the song
Of Syrian outcast—he had haply found
The seed of Ephraim transplanted there,
In land and nation never known to them
Or their forefather Israel—whence arose
That recognis'd tradition of a time
When strangers from afar, from end of earth
Should dispossess the Mexican, and place
A yoke of iron on his neck until
They had destroy'd him utterly.—Such fear
Transmitted from the date of Copac's reign

Winged Pizarro's shaft, and sped its flight
Beyond the gate of Cusco, open'd wide
By consternation to the foreign foe
Announc'd by proclamation of all time
Since the first Exodus, and warning voice
Of Judah's meek prophetic lawgiver
Commission'd to declare the penalty
Denounc'd on disobedience, in the curse
Of servitude and nakedness, in land
Wherein the stranger should become the head
And they the tail, who once grew fat, and grew
Rebellious also in the promis'd land
Flowing with milk and honey; such a case
But ill comporteth with captivity,
When Salmanezer or Sennacherib
Lorded o'er exil'd Israel. Gods of wood
And stone were never worshipped of them
After return from Babylon; whereas
Those tribes abandon'd to idolatry
And given up to Baal—still ador'd

Instead of Sun of Righteousness, that orb
The Creature of his word, before whose shrine
The prostrate Inca plac'd his offering
As once the circumcised Levite bow'd
Before Jehovah's flaming Shekinah.

Whence sprung the people of that Continent
Balance of Eastern hemisphere? Didst thou
Peleg — first-born of Eber, in the days
When earth divided by a sudden crash,
Suffered some great convulsion — lead away
The post-diluvian progeny of Shem
Of Elam and Arphaxad after born,
And of their offspring Salah? Was it then
'Ere Babel had uprear'd her clouded head,
When yet all earth one common language knew
Without disorder'd dialect; since call'd
Sanscrit, or celtic; greek or barbarous,
Roman or Anglo-Saxon? Thus confus'd
To baffle man's impiety, and scheme

Not plann'd in Shinar only, to ascend
By man's device, and mere machinery
Untaught of God to Heaven — that a race
Was led apart by Satan to secure
The worship of his temple, 'ere the Lord
Should call the Son of Terah to become
A blessing to all families on earth!
The mercy veil'd in judgement, when his sons
Dispersed o'er its quarters number'd four
When only tripartite, should thence return
From the four winds assembled? Theory
More probable, as since conjectur'd far,
And more by local evidence upheld,
Such as hereby presented, to resolve
A mighty question, in conformity
With its revealed outline, and the light
Afforded by Prophetic History,
By corresponding evidence of rites
And ceremonial usages unknown
But to Mosaic ritual — though lost

By long disuse or lapse of ages past,
Their primitive and chaste simplicity
Import and sacred sanction:— thus survey
Those Eastern regions.

No. 3.

ILLUSTRATION FROM THE POPPY.

B. VI, p. 215, line 6.

RISE and remark the Poppy—drinking light
From the sun's orient fountain—spreading out
Its' purple petals to dry up the tear
Of nightly exhalation, and the dew
Dropp'd from the deadly Juniper thereon!
Midst of a central cross, behold an orb
Mark'd with periphery of equal space
Delineation natural—as man
Distinguisheth his globe terrestrial,
With circle Arctic, and Antarctic call'd,
Meridian, Latitude, or Solar path.

Those above all observe, the stamina
Fecundating with animated dust,
The close compacted cellular abode
Of other spheres, in their minority
Of embryo subsistence unobserv'd;
Awaiting full expansion, and the light
Provided for their need in time to come!
There is a glory shed around this orb
Like that of Lunar halo, or the mist
Of ev'ning vapour compassing the sun
In moment of declension, that surrounds
The parent sphere of all these infant globes,
Matriculating thus her progeny
By that celestial influence, whence all
That animated nature most adorns,
Derives its sustenance, and all that fills
A world of wonders with a present God!

No. 4.

LORD BYRON.

B. VII, p. 239, line 12.

Such were our musings—when unknown to all
But Him who filleth all things, and ordains
The span of our existence—death's decree
Already had gone forth, that now detains
That heart of high pulsation, cold as clay
Inurn'd at Missolonghi! Witness Heav'n,
Did we not speak in love! And was the pray'r
And secret aspiration of our soul
Rejected at thy footstool, gracious Lord!
Tho' frustrated the charitable hope,
That such a glancing eye might haply fall

On this our page, and by that spirit taught
Who willeth none should perish, drop thereon
The tear of penitence, and turn to thee!

We pray not for the dead—but if the dead
Rise not again, all preaching is in vain
Admonishing the living—he who play'd
A part significant on this world's stage
Is seen thereon no more! A warning voice
Addresseth thee, survivor! Epilogue
Of such a melodrame! To whom wilt thou
While choice be yet vouchsaf'd thee, give thine heart?
To God who claims it, or idolatry,
This present evil world, or that to come?

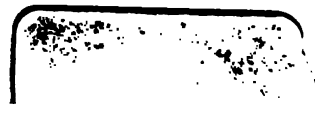
Words are not insignificant—tho' borne
On wing of flight irrevocable—time
And all its seeming vanities, the gifts
Of wealth or wit, of talent or of taste,
Are all important for eternity,

And find a value there! It may be words
Have disembodied Echos, and return
With sound reverberate on mental ear,
Dismantled of its carnal faculty
In new and quick perception! Works may then
To the denuded spirit all assume
Another guise and semblance — not as once
Distorted by the mirror of the world
And its delusive optics, dark at least
And of reflexion dubious; but as seen
By truths corrected vision in the light
Of everlasting brightness, shewing forth
Proportion, shape and uniformity,
Hateful or lovely, sensual, divine,
According to their native principle
Motive and end : the prostituted gift,
The loan diverted by a selfish aim,
Beside the master's service, talents hid
Or brought to light as ministers of ill,
Must be self-recompens'd! The soul derives

Each new access of pleasure or of pain
From inward satisfaction or remorse!
Nor from such sources only — for the dead
Have tongues, that yet can speak, and exercise
A moral agency to them unknown,
Till recognis'd in awful consequence
Beyond the bounds of time: mysterious thought!
Nor idle supposition, nor absurd!
And full of import practical! to deem
That partners of our endless weal or woe,
Diverted from the errors of their way,
Or plunged deeper in them, by the force
Of our example in the life below,
May be associates in a state unseen
Of intermediate being, between death
And final judgment of our earthly deeds,
Or to distract or comfort! Dives thus
Look'd o'er the gulph on Lazarus, and cast
A sad reflexion on his wealth abus'd!
Repentance came too late! He would have sent

One from the dead, and warning had been vain
From such ambassador, for they that spurn
The messengers of mercy, and of Him
Who by the prophets spake, would not receive
Credentials if deliver'd unto them
Ee'n from the place of torment, and the realm
Of their own king Abaddon! Him they serve
And earn their wages hardly, forging chains
For their surviving brethren, who in turn
Go to the place assign'd them, carry there
Successive accusation, with an eye
Uplifted in despair, a tongue inflam'd
By stinging recollection — thus may one
Call on his comrade in uncancell'd crime :
« Forerunner in iniquity! Thy words,
Did first bewitch my reason, turn'd aside
My thoughts from God; I should have read his word
As once I did, and have receiv'd the life
The record of salvation written there,
But for thy baneful sorceries — for thou

Seducer of the soul! thy siren song
Stole unsuspected on my vacant ear,
Insinuating playful poison'd thought!
Beneath the mantle of philanthropy,
Holding the dagger DOUBT, and breaking down
By mask'd assault the fortress of the soul,
Faith in redeeming love, I thus renounc'd
Truth everlasting to believe a lie!
Now am I come to wound thee in my turn!
Take back thy *doubt,* and tremble — some there be
Who ne'er had proferr'd pardon, and yet know
And recognise the Holy one of God!
How shall the soul escape that shall neglect
His great salvation! The rebellious will
Vexing his holy spirit; — angel words
Contemptuously treated, called down
A recompense of old — the Lord himself
Speaking from Heaven treasureth his wrath
Laid up in store for scorners! we forbear
Hoping all things in charity! the veil

That covers the departed — rend we not!
Yet 'ere the darkness cometh, wherein none,
If thus desirous, could work for God,
We charge *the gifted sinner*, to beware
Of that account which HE must one day give,
Whom nature, birth, or genius may exalt
Above the standard of his fellow men,
And render more responsible than they.

Is Britain's Bard no more? when living crown'd
With pagan adulation, and ador'd
By posthumous idolatry, as tho'
A sun had left a system! Are the harps
Of Erin and Llewellyn silent too?
Then turn to Caledonia — if the Lay
Of the Last Minstrel be not also dumb,
And laid in monumental patronage
His bones, beside, lamented Laird! Buccleugh!
One yet remains — as Grecian orator
Pronounc'd the classic requiem — to sing